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*Bib: Theol*

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# INTRODVCTION

TO THE  
CATHOLICK  
FAITH *By Carisius.*

Containing

A brief explication of the  
Christian Doctrine;

Togearher with an easie Method to  
examine the Conscience for a  
general Confession.

Wherunto is added a dailie exercise  
of deuout Prayers.

*Lord, what wilt thou haue me to doe?*

*Act. 9. 7.*

*no no*

*pp.*

By Iohn Cousturier.

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M. DC. XXXIII.

1773

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## T O T H E R E A D E R,

**C**Hristian Reader, If thou didst behold the thoughts & affections couched in my harts, thou wouldst among the rest view my wishes of thy Saluation: which because neither I can expresse, nor thou see, giue me leaue in a word to put thee in mind of that, thy greatest and onlie Good. This life is but a moment, whervpon Eternitie dependeth: Eternitie of punishments in Hel, or of ioyes in Heauen: Eternitie of weale or wa of thy soule, that soule which Christ our Lord prized so much, that out of his infinite goodnes he would ransom it with the expence of his life and sacred Blood. This thou beleuest. What then wil it profit thee, to gaine the whole world, if thou let passe this moment, and neglect that soule, which (if thou wilt) is to be companion of

# T O T H E

the Angels in neuer-fading felicitie? Thou knowest what answer Faith maketh to thy conscience; and I hope thou desirest to doe, what thy conscience suggesteth to be meet, and consequently to know what a Christian ought to beleue, and Doe, that he may be saued. This little Introduction instructeth thee in both; for in it thou shalt

1. find what the holie Church proposeth to be
  2. beleued, as also how to returne to God by
  3. Penance, and haue recourse vnto him by
- Prayer; which three things are in a special manner necessarie for thy saluation, which againe and againe I wish may be thy onlie cure. And that this cure may be the greater, I beseech thee for Gods and thy owne sake, seriously to weigh, and frequently to consider in the silence of thy recollected mind, these words of the great Doctor of the Church, S. Austin, which we heere ad-  
 -doyned:

Three

R E A D E R.

Three Sayings of S. Austia most  
worthie to be noted; taken out  
of his first booke of Faith,  
ad Pet.

1. **H**old for most certain, and in  
no wise doubt, that not only  
al Pagans, but also Iewes, Hereticks,  
and Schismaticks, who dy out of the  
Catholick Church, shal goe to neuer  
ending fire, prepared for the Diuel  
and his angels.

2. Hold for most certain, and in no  
wise doubt, that no Heretick or Schif-  
matick, baptized in the name of the  
Father, and of the Sonne, and of the  
Holie Ghost, if he be not vnited ( by  
Faith and Charitie ) to the Catholick  
Church, though he giue neuer so great  
almes, yea dye for the name of Christ,  
can in anie wise be saued. For neither  
Baptisme, nor euer so great almes-  
deeds, nor death vndergone for the

## TO THE READER.

name of Christ, can be profitable to Saluation, as long as one remaineth in the wickednes of Heresie or Schisme, which leadeth to damnation.

3 Hold for most certain, and in no wise doubt, that not al, who are baptized according to the rites of the Catholick Church, shal receaue euerlasting life: but only those who after Baptisme liue righteously, that is, abstaine from vices, and desires of the flesh. For as faithles Hereticks shal not haue the kingdome of Heauen, so naughty Catholicks shal neuer inherit the same.

*These are the words of S. Austin, the great light of God's Church. I pray God they may be imprinted and euery riuited in thy heart, and therein work that effect, which (together with thy prayers) I desire.*  
*Farewel.*

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*The summe of the Christians  
Catholick Faith.*

**I.** **I** Belieue in God the Father  
Almightie, Creatour of  
heauen & earth. **2.** And in IESVS  
CHRIST his onlie Sonne our  
Lord **3.** Who was conceaued by  
the Holie-Ghost, borne of the  
Virgin Marie. **4.** Suffered vnder  
Pontius Pilate; was crucified,  
dead, & buried. **5.** Descended  
into Hel; the third day he rose  
again from death. **6.** Ascended  
into heauen; sitteth at the right  
had of God the Father Almighty.  
**7.** From thence he shal come to

*A short*

iudge the quick and the dead.

8. I belieue in the Holie-Ghost.

9. The Holie Catholick Church, the Communion of Saints.

10. Remission of sinnes.

11. Resurrection of the flesh.

12. Life euerlasting. Amen.

*Our Lord's Prayer.*

**O**Vr Father which art in heauen. 1. Hallowed be thy name. 2. Thy kingdome come. 3. Thy wil be done in earth, as it is in heauen. 4. Giue vs this day our daylie bread. 5. And forgiue vs our trespases, as we forgiue them that trespasse against vs. 6. And lead vs not into temp-

*Catechisme.*

ration.

7. But deliuer vs from euil.  
Amen.

*The Angelical Salutation.*

**H**Aile Marie, ful of grace, our  
Lord is with thee ; blessed  
art thou amongst women , and  
blessed is the fruit of thy womb  
*Iesus*. Holie Marie Mother of  
God , pray for vs sinners , now  
and in the hower of our death.  
Amen.

*The ten Commandments.*

**I** Am the Lord thy God:  
1. Thou shalt haue no other  
Gods before me. 2. Thou shalt not

*A short*

take the name of God in vaine.

3. Remember that thou sanctify the Feasts.
4. Honour thy father and mother.
5. Thou shalt not murder.
6. Thou shalt not commit adulterie.
7. Thou shalt not steale.
8. Thou shalt not beare false witnes.
9. Thou shalt not desire thy neighbour's wife.
10. Thou shalt not couet thy neighbour's goods.

*The seauen Sacraments.*

1. Baptisme.
2. Confirmation.
3. Eucharist.
4. Pennance.
5. Extreme-Vnction.
6. Order.
7. Matrimonie.

*Three Theological Vertues.*

1. Faith.
2. Hope.
3. Charitie.

*Foure*



*Catechisme.*

*Foure Cardinal Vertues.*

1. Prudence. 2. Iustice. 3. Fortitude. 4. Temperance.

*Seauen gifts of the Holie-Ghost.*

1. Wisdome. 2. Vnderstanding. 3. Counsel. 4. Fortitude 5. Knowledge 6. Pietie. 7. Feare of God.

*Twelue fruits of the Holie-Ghost.*

1. Charitie. 2. Ioy. 3. Peace. 4. Patience. 5. Benignitie. 6. Goodnesse 7. Longanimitie. 8. Mildnesse. 9. Faith. 10. Modestie. 11. Continencie. 12. Chastitie.

*Two Precepts of Charitie.*

**T**Hou shalt loue the Lord thy God, with thy whole hart, with thy whole soule, with al thy strength, and with al thy mind,

*A short*

and thy neighbour as thy self.

*The Commandments of the Church.*

1. **T**O keep certain appointed dayes holie, with leaving work, and hearing Masse.
2. To keepe Fast and abstinence certain dayes.
3. To pay Tithes to the Pastours of the Church.
4. To be Confessed of their Pastour, at least once a yeare.
5. To receaue the blessed Sacrament, & that at Easter, or there abouts.

To which may be adioyned, not to marrie at certain times, & in certain degrees, nor priuily without witnesse.

*The woorks of mercie Corporal.*

**T**O feed the hungrie. (ſic.)  
To giue drinke to the thir-

*Catechisme.*

To cloath the naked.

To visit and ransom the capti-  
ues.

To harbour the harbourlesse.

To visit the sick.

To burie the dead.

*Works of mercie spiritual.*

**T**O correct the sinner.

To instruct the ignorant.

To counsel the doubtful.

To comfort the sorrowful.

To beare patiently wrongs.

To forgiue al iniuries.

To pray for others, both quick  
and dead.

*The eight Beatitudes.*

1. **B**lessed are the poore in  
spirit; for theirs is the  
Kingdome of Heauen.

*A short*

2. Blessed are the meeke : for they shal possesse the land.

3. Blessed are they that mourne: for they shal be comforted.

4. Blessed are they that hunger and thirst for righteousness: for they shal be filled.

5. Blessed are the merciful: for they shal finde mercie.

6. Blessed are the cleane in hart: for they shal see God.

7. Blessed are the peace-makers: for they shal be called the sonnes of God.

8. Blessed are they that suffer persecution for righteousness sake: for theirs is the Kingdome of Heauen.

*The five Senses of the Bodie.*

1. Sight. 2. Hearing. 3. Smell.

*Catechisme.*

ling. 4. Tast. 5. Touching.

*The office of Christian Iustice.*

To decline from euil, or sinne.

To do good, or the office of Iu-  
stice.

*Of Sinne.*

Sinne is double, Original and  
Actual; which Actual againe is  
either Mortal or Venial.

*The Seauen Capital or deadlie  
Sinnes.*

Pride, Couetousnes. Lecherie.  
Anger. Gluttonie. Enuie. Sloath;  
to which these Vertues are con-  
trarie: Humilitie, Liberalitie,  
Chastitie Patience, Abstinence,  
Charitie, and Deuotion.

*A short*

*The six finnes against the  
Holie-Ghost.*

1. Despaire of saluation.
2. Presumption to be saued without merits.
3. To impugne the knowne truth.
4. Enuie at another man's grace.
5. Obstinacie in sinne.
6. Final impenitence.

*Things necessarie for the repentant  
Sinner.*

1. Contrition of hart.
2. Entire confession to a Priest, capable & approued,
3. Satisfaction by

## Catechisme.

work.

True Contrition consisteth in hartie displeasure of sinne past, for the loue of God; And full resolution not to sinne any more.

*Sinnes that cry vengeance in the sight of God.*

1. Wilful murder. 2. Carnal sin against nature. 3. Oppression of the poore. 4. To defraude workmen of their wages.

*Nine wayes of being accessarie to another mans sinne.*

1. By counsel. 2. By Commandment. 3. By consent. 4. By pro-  
uocation, or leading others. 5. By

*A short*

praise, or flatterie. 6. By concealing the faultie. 7. By partaking. 8. By holding our peace, and not speaking vnto such as be vnder our charge, 9. By dissembling, or not finding fault, and letting when we may, or haue charge.

*Three kindes of good Workes.*

1. Almesdeeds.
2. Prayer.
3. Fasting.

*Three Euangelical Counsels.*

1. Voluntarie pouertie.
2. Perpetual chastitie.
3. Entire obedience.

*The foure last things to be remembred*



*Catechismē.*

1. Death. 2. Iudgement. 3. Hel:  
4. Heauen.

**T** His summarie of our Chri-  
stian faith, is to belecue in  
general, that there is but one  
onlie God, and yet that in him  
there are three Persons in one  
nature, that is, God the Father,  
God the Sonne, God the Holie-  
Ghost: of which the Second  
Person, to wit, God the Sonne,  
the time appointed by his eternal  
prouidence being come, tooke  
man's flesh vpon him, remaining  
God and Man togeather, and  
conuersing with men about the  
space of three and thirtie yeares,  
taught them the way to Heauen;  
and withal did found and build

*A short*

his Church by the meanes as wel of his owne preaching, as of his Apostles and their Successors; and for the conseruation and continuance therof, besides that he left a visible Chieftain, or Head in his place, that is to say, a High Priest or Supreme Bishop, who is our holie Father the Pope, whome he hath promised, that his Fayth shal neuer fayle, he ordained also his Sacraments, which are in number seauen; by meanes wherof, as by certain conduits he doth communicate his gifts and graces to Christians, for to engender, nourish, strengthen, heale, augment, and conserue them in the spiritual life. And concerning this point of the

### *Catechisme.*

Church, euerie Christian ought  
firmly to belieue & rest most as-  
sured of two things; first, that this  
same Church can not erre, or fayle,  
& much lesse fal; both because it  
is alwaies guided & directed by the  
Holie-Ghost, who is infallible, as  
also for that her Spouse Iesus  
Christ hath promised neuer to  
forsake her; secondly, that those  
only, which remaine in this  
Church, beleeuing what she be-  
leeueth, and liuing as she com-  
mands, can be saued, & no others;  
whence it followes, that al Hea-  
thens, Idolaters, Iewes, and Here-  
ticks are in the way of perdition  
and death euerlasting, as al those  
that during the Deluge were out  
of the Arck of Noë.

Some things we learne, that we  
S may only know them : and  
some other things we learne,  
that we may also do them. S.  
*Aug. in P/al. 118. v. 65.*

He that wil not heare the  
Church , let him be to thee as  
the Heathen and the Publican,  
*Matt. 18. 17.*

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# A B R I E F

## EXPLICATION

of the Summarie  
afore-going.

O R

The litle Catholick Cate-  
chisme written by the  
R. F. P. *Carissus* of the  
Societie of *Iesus*.

The I. Chapter.

*Of Fayth, and the Apostles  
Creed.*

*Who is to be called a Christian;  
and a Catholick?*

**H**E that being Baptized, *Act. 1:*  
doth professe the holo-

A

some doctrine of I E S U S  
C H R I S T God and Man, in  
his Church; and doth not fol-  
low anie Sects or opinions  
contrarie to the same.

*What are Christians chiefly to be  
instructed in?*

*Heb. II.* In Faith, Hope, Charitie,  
the Sacraments, and the du-  
ties of Christian Iustice.

*What is Fayth?*

Fayth is a giift of God, and  
a light, wherewith a man  
being illuminated beleeueth  
all things, which God hath re-  
vealed, and by his Church  
propounded vnto vs to be be-  
leued, whether they be writ-

*Catechisme.*

ten, or not written.

*Which is the Summe of Fayth, or  
of things to be beleeneed?*

The Apostles Creed, diui-  
ded in to twelue Articles.

*Which are those 12. Articles?*

These : I beleene in God the  
Father Almighty &c. as be-  
fore.

*What is the meaning of the first  
Article : I beleene in  
God the Father?*

It declares the First Person  
in the Godhead, to wit, the  
Heauenlie and eternal Father,  
to whome nothing is impos-  
sible or hard to doe ; who of  
nothing hath created heauen

*Genes. 1  
Iohn. 5.*

4

*A short*

& earth with al other things,  
both visible and inuifible; and  
hauing created them doth li-  
kewife conserue and gouerne  
them with wonderful good-  
nes and wisedome.

*What signifyes the second Article:  
And in Iesus Christ  
his onlie Sonne?*

*Mat.*

*16.*

*Luc. 1.*

It demonstrates the Second  
Person in the Godhead, to  
wit, *Iesus Christ*, the natural and  
onlie Sonne of God, who was  
begotten of him from eterni-  
tie, and is consubstantial to  
the Father, and our Lord and  
Redeemer, who deliuered and  
saued vs, when we were lost.



*Catechisme.*

5

*What signifyes the third Article:  
who was conceived by  
the Holie-Ghost?*

It layes open the Myste-  
rie of our Lord's Incarna-  
tion. Because the same Sonne  
of God descending from Hea-  
uen, tooke human nature  
vpon him; but altogether af-  
ter a singular and vnspeakable  
manner, as being conceived  
without a father by the vertue  
of the Holie-Ghost, & borne  
of the immaculate Virgin  
Marie.

*Mat. 1.*

*Luc. 1.*

*Iohn. 1.*

*What signifyes the fourth Arti-  
cle: Suffered vnder  
Ponce Pilate?*

*Mat.*

*It doth treat of the myste-*

*17.*

*John. 4.* ric of man's Redemption. For  
 the same true Sonne of God,  
 according to that our human  
 nature thus taken vpon him,  
 did suffer the verie extremitie  
 of most cruel punishments, for  
 to redeeme vs and al sinners.  
 In so much as though he was  
 the *Lamb without spot*, he was  
 notwithstanding Crucified  
 vnder the President Ponce Pi-  
 late, dyed vpon the Crosse,  
 and afterwards was buried.

*What signifyes the first Article:*

He descended in-  
 to Hel?

*Act. 2.* It comprehends the Myste-  
*Mat. 13* ric of the Resurrection of

*Catechisme.*

7

Christ; who according to *Eph. 41.*  
his soule, descended to deli- *Cor. 5.*  
uer the Fathers out of Limbus;  
and the third day after his  
death, re-assuming his bodie  
by his owne power retained  
to life againe.

*What signifie the sixth Article:*

*He ascended to Heauen?*

It shewes the Mysterie of the *Act. 1.*  
glorious Ascension of Christ, *Marc.*  
who having accomplished the *16.*  
work of our Redemption, de-  
parted from this world to his  
Father, & by his owne power  
ascended triumphant into  
Heauen, and there, in the eter-  
nal glorie of his Father, is pla-  
ced aboue al.

*What signifyes the seauenth Article :* From thence he shal come to iudge the quick and the dead?

*Mat. 25*

It doth set the day of Iudgement before our eyes, when Christ shal descend againe frō heauen, visible in his human nature, to giue that dreadful iudgement vpon al, good and bad, and shal reward euerie one according to his works.

*What signifyes the eighth Article:*  
I belecue in the Holie-  
Ghost?

*1. Ioh. 5.*

It doth expresse the Third Person in the Trinitie, to wit,

*Catechisme.*

9

The Holie-Ghost, who proceeding from the Father and the Sonne, is with them one, true, and eternal God, and so raigneth with the Father and the Sonne, and accordingly is adored and glorified together with them both.

*What signifies the ninth Article?*

The holie Catholick Church?

It doth teach vs foure things to be beleued concerning the Church. First, that the Church is One, that is, established in one spirit of *Christ Iesus*, in one doctrine of Fayth and Sacraments, in one Head and Go-

*Eph. 4*

1. Cor.

6.

Eph. 5.

Ioh. 14.

16.

Mar.

16.

Dan. 2.

Rom.

12

Eph. 4.

Psal.

12.

uernour of this vniuersal Church, namely, the Vicar of Christ, and S. Peter's Successour. Secondly, that this same Church is Holie; because both it is made holie by Christ the Head and Spouse thereof, to whome it is ioyned by Fayth and Sacraments, and also is continually governed and directed by the Holie-Ghost. Thirdly, that the same Church is Catholick or vniuersal; because being spread through the whole world, it comprehends all faithful Christians that haue been, are, and shal be at all times. Fourthly and lastly, that in this same Church there is a Commu-

nion of Saints, that is, not only of the Faithful yet living heer on earth, but also of those, who freed from the mortallitie of flesh doe either raigne in Heauen, or being to raigne there heer after, are as yet detained in Purgatorie to be cleansed of the remayning ordure of their sinnes; which Saints, as members of one bodie, doe mutually assist one another with their good workes, merits, and prayers, and are partakers of the vertue of the most holie Sacrifice of the Masse, and Sacraments of holie Church.

16                      *A short*  
*What signifyes the tenth Article?*  
*forgiuenes of sinnes?*

It offreth the present grace  
of God to al sinners, least anie  
doe euer despaire of obtaining  
pardon of his sinnes, so he per-  
seuer in the Catholick  
Church, and duly vse the  
Sacraments of the same.

*What signifyes the eleauenth Ar-*  
*icle: The resurrection of*  
*the Flesh?*

*Iob. 19.*      It doth affirme, that al the  
*1. cor.*      dead are to be raysed to life;  
*13.*              and also doth confirme the  
*Ioh. 5.*      last day of Iudgement. For  
*& 11.*              we are al to appeare, before  
*Thes. 4.*              the



*Catechisme.* 13

the Iudgemēt-seate of Christ,  
in our flesh, that euerie one  
may receaue his reward, good  
or euil, according as he hath  
behaued himself in his bodie,  
wel or il.

*What signifyes the twelfth and  
last Article: And life  
euerlasting?*

It sheweth the happie Im- *Mat. 25*  
mortalitie, which is to be the  
reward of true Fayth and  
Christian vertue; to the end  
we may certainly know, that  
after this life there is remain-  
ing another farre different,  
and truly blessed, secure, &  
euerlasting, which is promised  
to al that doe belecue in  
Christ, and obey him.

B

*What is the summe of al these  
Articles of beleef?*

With hart and mouth I doe  
confesse our Lord God , then  
whome nothing can be ima-  
gined more wise or good; and  
that he is both One in Diuine  
essence & nature , and Three-  
fold in Persons, to wit, Father,  
Sonne, and Holie-Ghost; so as  
these Three are One: one, true,  
eternal, immense, and incom-  
prehensible God, of whome,  
by whome, and in whome are  
al things. The Father is the  
Maker of al things : The  
Sonne, the Redeemer of man-  
kinde: the Holie-Ghost, the  
Sanctifyer and gouernour of  
the Church or the Faithful of

Christ. To this most holie  
and vndiuided Trinitie there-  
fore doe the three principal  
parts of the Creed answer; the  
first, which treates of our  
Creation, answering to the  
Father; the second, which  
treates of our Redemption, to  
the Sonne; and the third,  
which treates of our Sanctifi-  
cation, to the Holie-Ghost.

*What is the Church?*

It is a Congregation of al  
those that doe professe the  
fayth and doctrine of Christ,  
which heer on earth is gouer-  
ned vnder one head, and chief  
Pastour next to Christ.

*Which be those that are altogether  
separated from this Church?*

1. Cor.

12.

1. Pet. 5.

Iohn 21.

Mat. 16

First the Iewes, and al Infidels; secondly, Hereticks, to wit, those which being Baptized doe stubbornly maintaine errors against the Catholick Fayth; thirdly, Scismaticks, who of their owne accord doe sever themselves from the peace and vnitie therof; and lastly, those that lawfully by Ecclesiastical power are excluded from the Communion of Saints, and the suffrages and Diuine Seruices of the Church; whence they are also called Excommunicated persons. Al which are both dismembred from the bodie of Christ, which is the Church, and consequently remaine de-

*Mat.*

18.

1. Cor.

5.

uoyd of spiritual life and saluation, and, vnlesse they repent, become slaues to Sathan, and guiltie of neuer-ending death. And al such persons are carefully to be shunned by Catholicks; but Hereticks especially and Scismaticks are to be eschued & abhorred no lesse then contagious and deadlie diseases.

*Which is finally the plaine, short,  
& direct rule of Fayth, where-  
by Catholicks are  
discerned from  
Hereticks?*

It is this: to professe the fayth of Christ, and ful authoritic of the Church; and to hold that ratified and esta-

blished, which the Pastours  
and Doctours of the Catho-  
lick Church haue concluded  
vpon to be beleeued. If mor-  
ouer *anie doe not heare the*  
*Mat.* *Churb, let him be vnto thee* (sayth  
18. 17. *Christ himself) as a Heathen*  
*and a Publican.* For he shal not  
haue God to be his father,  
who wil not haue the Church  
to be his mother.

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## THE II. CHAP.

Of Hope; and Our Lord's  
Prayer.

*What is Hope?*

**H**Ope is a vertue infused  
by God, whereby with

assured confidence we expect 1. Pet. 1.  
Rom. 5.  
the happines of our Salua-  
tion, and life euerlasting.

*Whence doe we learne the man-  
ner, how we ought to hope  
and pray aright?*

Out of our Lord's Prayer, Mat 6.  
Luc. 11.  
which Christ himself our  
blessed Lord and Maister hath  
taught and prescribed by his  
owne most sacred mouth.

*Rehearse our Lord's Prayer.  
Our Father &c. as before.*

*What meaneth the beginning of  
this Prayer : Our Father,  
which art in Heauen?*

It is a litle Preface as it were Rom. 1.  
Gal 4.  
which puts vs in minde of

Rom. 8.

Gal. 4.

that highest benefit, whereby  
 God the Father through Christ  
 hath adopted vs for his chil-  
 dren and heyres. And besides,  
 by this sweet and louing name  
 of *Father* we are stirred vp  
 both to loue him againe, and  
 to pray with greater confi-  
 dence.

*What doth the first Petition ex-  
 presse: Hallowed be thy  
 name?*

It doth expresse vnto vs  
 the due and hartie wishes,  
 which the children of God  
 haue, in desiring that alwayes  
 and in al places the know-  
 ledge, feare, honour, loue and  
 worship of his Eternal Maie-  
 stie, and whatsoeuer in fine



*Catechisme.* 21

Both belong to the glorie of our Highest and most indulgent Father, may be aduanced.

*What doe we aske in the second*

*Petition: Thy kingdome  
come?*

We aske the glorie of the kingdome of Heauen, and eueralting happines to be giuen vs, that shortly we may come to raigne with Christ forever.

*What doe we aske in the third*

*Petition: Thy wil  
be done?*

We aske and implore the help of Gods grace, that sincerely, chearfully, and constantly we may fulfil the wil *Rom. 8.*

of God the Father, on earth,  
as the Blessed doe it in heauen.

*What do we aske in the fourth*

*Petition: Giue vs this day  
our dailie bread?*

*Iohn. 6.* We aske, that al necessaries  
*Mat. 4.* belonging to the nourishment  
and sustenance of our life  
both corporal and spiritual  
may be afforded vs : as are,  
foode, clothing, God's word,  
and the Sacraments of the  
Church.

*What doe we aske in the fift*

*Petition: And forgiue vs  
our trespasses?*

*Mat. 6.* We craue pardon and forgi-  
*Luc. 6.* uenes of our sinnes, being rea-  
die likewise to forgiue others  
that trespasse against vs.

*Catechisme.* 23

*What doe we aske in the sixt Petition: And leade vs not in to temptation?*

We craue in this so great frailtie of our life to be succoured & vpheld by heauenlie strength, and to be defended against the World, the Flesh, and the Diuel: that in no wise we yeelding to temptation, may giue consent to Sinne. *Ephes. 6.*

*What doe we aske in the Seauenth and last Petition:*

But deliuer vs from euil?

We demand the goodnes *1. Tim.* and assistance of God, that *2.* he may deliuer and rescue vs from miserie both of bodie &

soule, whether it be in this life, as farre as is conuenient for our saluation, or in the life to come. And we adde: Amen, or, So be it; to shew the desire and hope we haue of obtaining, what these Seauen Petitions doe containe.

*What is the Summe of the abovesayd Petitions of this Prayer?*

The first foure Petitions doe declare, what we are to demand and hope for, in this life; of which the chiefeft, is the honour and glorie of his Diuine Maiestie; the next is, our owne happines; then the obedience we owe to God; and lastly, necessarie sustenance

nance for bodie and soule.  
These are the things, that summarily are contained in the first foure Petitions.

*What is the effect of the rest?*

The three latter containe the euils, which we are to pray that God wil turne away from vs; as are finnes, which doe debarre vs from the kingdome of God; temptations, which vnlesse we be protected by the help of God, of their owne force are enough to draw vs to sinne; and lastly the calamities both of this and the life to come, so as our Lord's Prayer doth reach vs both how to demand good things, and seeke the auoy-

C

*A short  
dance of euil.*

*How doe you say the Aue  
Marie.*

*Luc. 1. Hayle Marie &c, as aboue.  
From whence came this  
manner of praying to the Mother  
of God?*

*First, from the example  
of the Angel Gabriel, and S.  
Elizabeth; then from the cu-  
stome, and consent of Holie  
Church.*

*But what fruit doth this Saluta-  
tion bring vs?*

*It doth renew in vs the hol-  
some remembrance of the  
Sacred Virgin, and of our  
Lord's Incarnation wrought  
by her meanes; and it doth  
further put vs in mind, to pur-*

chase the sayd B. Virgins fa-  
uour & her intercession with  
God for vs.

*What doe we learne out of this  
Salutation?*

We learnethereby to know  
the excellent endowments  
and high prayses of the In-  
comparable Virgin; as that  
she was replenished with most  
ample gifts of God and Di-  
uine vertues; that she was a  
Virgin and a Mother; that she  
was Mother of the King  
of Kings Christ Iesus our  
Lord and God, and conse-  
quently to vs, a Mother of  
life.

## THE III. CHAP.

Of Charitie and the Ten  
Commandments.

*What is Charitie?*

**C**HARITIE is a vertue infused by God, whereby we loue God for himself, and our Neighbour for God.

*Luc. 10.*

*Mat. 2.*

*How manie are the Precepts of  
Charitie?*

**T**wo chiefly, which our Lord God hath set downe in these words: Thou shalt loue thy Lord God with al thy hart, with al thy soule, and with al thy mind, and with al thy strength; this is the first and greatest commandment.

*Mat. 22.*



And the second is like to this:  
 Thou shalt loue thy neigh-  
 bour as thy self; of these Pre-  
 cepts or commandments de-  
 pends al the Law and the Pro-  
 phets.

*By what signe doth our charitie  
 or loue to God manifest itself?*

If you keep his Command-  
 ments; for this is the loue of 1. Iohn.  
 God, that we keep his com- 5.  
 mandments; and his cōmand- Iohn.  
 mēts are not heauie; as witnes- 14.  
 seth S. Iohn the Apostle. And  
 Christ himself doth teach: ..  
 He that hath my command- ..  
 ments, and keepeth them, is ..  
 he that loueth me.

*How doth our loue to our Neigh-  
 bour shew itself?*

1. Cor.

13.

That is sufficiently expressed by S. Paul in these words:

” Charitie is patient, it is benigne; Charitie enuieth not, it dealeth not peruerfly; is not puffed vp; is not ambitious; seekes not her owne; is not prouoked to anger, it thinkes not euil, reioyceth not vpon iniquitie, but reioyceth with the truth, suffereth al things, beleeueth al things, hopes al things, beareth al things.

*Why therefore are the Ten Commandments giuen vs?*

Though there be two Precepts or commandments of Charitie, wherein the fulnes of the Law doth consist, yet are the Ten Commandments ad-

Catechisme.

31

ioyned, to the end that al may  
the more clearly vnderstand,  
what doth appertaine to the  
performance of our Charitie  
both to God and our Neigh-  
bour.

*Which are the Ten Com-  
mandments?*

I am thy Lord God; Thou *Exod. 20*  
shalt haue no other Gods be-  
fore me &c. *as aboue.*

*What is the meaning of the first*  
**Commandment** : Thou<sup>a</sup> shalt  
haue no other Gods  
before me?

It forbids and condemnes *Exod.*  
Idolatrie, or the worship of *23.*  
false Gods, witchcraft, diui- *Deut.*  
ning, and al superstitious ob- *18.*  
seruations, and finally al vn-

godlie worship : And on the contrarie it requires , that we belecue , serue , and inuoke one most Good and Omnipotent God.

*Is it not lawfull then to worship  
and pray to Saints?*

*Damas.*

*. 3 c.*

*15.*

*Colos.*

*1. 2.*

*Thes. 3.*

*1.*

It is ; not in that manner which we are commanded to worship and pray to God , as being our Creatour , our Redeemer , and giuer of al good things ; but in a degree far inferiour , to wit , as the beloued friends of God , and our Intercessours and Patrons with God.

*Is the vse of pictures of Christ and  
his Saints contrarie to this  
Commandment?*

In no wise; because to that *Dan. 4.*  
 which is commanded in these *Greg.*  
 wordes: *thou shalt not make to l. 8.*  
*thy self anie grauen Image, the vel 6.*  
 reason is presently added, *Ep. Sy.*  
*to adore it, that is, as the Hea- nod.*  
*Nic,*  
 thens doe, who set vp Images  
 of false Gods, and impiouſly  
 worship their Idols But we  
 after a pious manner deliue-  
 red vs by our forefathers, doe  
 in pictures worship Christ &  
 his Saints, whome the pictu-  
 res do represent.

*What forbids the second Com-*  
*mandment: Thou shalt not*

*take the name of thy*

*God in vaine?*

*Ecc. 13.*

*Hier. 4.*

*It forbids the abusing of the*  
*name of God, and the irreue-*  
*rence*

*Mat. 5.*

rence, which is committed by forswearing and blaspheming people, that without some great cause of truth and reuerence, do sweare by God, his Saints, or anie Creature.

*What doth the Third Commandment enioyne vs: Remember thou keepe holie the Sabbath-day?*

*Zech. 23.* It commands the Sabbath-day (or day determined by the Church) to be kept and celebrated by performing of good & holie actions; which is done by going to Church, hearing of Masse, and assisting otherwise at Diuine Seruice. *Ier. 17.* But to worke, and employ ones self in seruil labours, ytterly forkids,

Catechisme. 35

What doth the fourth Command-  
ment enioyne vs: Honour  
thy father and  
mother?

It commands vs to yeald  
reuerence, obedience, and help <sup>Eph. 6.</sup>  
to those, who next to God are <sup>Colos.</sup>  
the authours of our life; and <sup>3.</sup>  
to satisfye them by al manner <sup>Rom. 13.</sup>  
of duties. Then it commands <sup>Heb. 13.</sup>  
vs, to account our Magistrats  
as wel Temporal as Spiritual  
or Ecclesiastical, to be in the  
rank of our Parents and Su-  
perious, and that willingly  
we obey them, and respect  
their power and authoritie.

In what manner shal we reuerence  
Ecclesiastical power and  
authoritie?

By yealding due respect and obedience to holie and general Councils, to the receaued ordinances and Decrees of the Apostles and Fathers, to approued customes of our Ancesters, and finally to the High Pastours, Bishops, and Prelats of the Church. Whereas those doe sinne most grievously, that slight and violate Diuine Seruice, and Ecclesiastical ordinances and ceremonies; also those that oppose themselves against such like Councils and Prelats, and infringe rights belonging to Priests, or vsurp Churches, prophaning sacred and halowed things.

*VVhat*



Catechisme.

37

What meaneth the first Com-  
mandment: Thou shalt  
not kill?

It forbids open violence, *Mat. 5.*  
murder, and al manner of *Deut. 5.*  
wrong that may be offered our *Exod.*  
neighbour in his bodie and *20.*  
life. And withal it prohibits an-  
ger, hatred, rancour, disdain,  
and al other affections anie  
wayes tending to the hurt of  
our neighbour.

What doth the sixth Commandment  
forbid: Thou shalt not  
commit adulterie?

It forbids fornication, adul- *1. Cor.*  
terie, and al other vncleane *6.*  
and vnlawful acts in that *Mat. 5.*  
kind, as also whatsoever els *Ephes. 5.*  
is contrarie to puritie, chasti- *Hib. 13.*  
*Mat. 3.*

D

*Mat. 5.* tic, and modestie. For euen he  
that doth but behold a woman  
with bad desire, hath already  
committed the sinne in his hart;  
sayth our Sauour Christ.

*What is forbidden in the seauenth  
Commandment: Thou shalt  
not steale?*

By it is forbidden al vnlaw-  
ful taking and vsurping of  
another man's goods; as is  
done by stealing, robbing,  
vsurie, vniust gaine, deceit,  
cozening, fraudulent bar-  
gains, and finally by al kind of  
exchanges and dealings, whe-  
reby Christian charitie is in-  
iuried, and our neighbour cir-  
cumuented.

Catechisme. 39

What is forbidden in the eighth  
Commandment: Thou shalt  
not beare false witnes a-  
gainst thy neighbour?

By this Commandment is *Ephes.*  
forbidden false witnes-bea- 4.  
ring, lying, and al misvsing of 1. *Per.*  
the tongue against our neigh- 2.  
bour; as is done by taylor-tel- *Iac.* 4.  
lers, back biters, il-speakers  
flatterers, lyers, and forswear-  
ers.

What doe the two last Command-  
ments forbid: Thou shalt not  
couet thy neighbour's  
wife, nor his goods?

They forbid the coueting of *Mat.* 5.  
an other man's wife & goods; *Dent.* 5.  
because whatsoeuer belon-

geth to another man, is not only vnlawful for vs to possesse vniustly and at our owne pleasure, but we ought not so much as with our wil to desire it; so that being content with what is our owne, we may liue without al enuie, emulation, and couetousnes.

*What is the summe, and end  
of the Ten Command-  
ments?*

*1. Iean.* This; that God & our Neigh-  
*5.* bour may sincerely be loued  
*Exod.* by vs; which was anciently  
*20.* signified by the distinguishing  
of these Commandments into  
two Tables, made by God  
himself. For in the first Table  
were deliuered three Com-

mandments, peculiarly belonging to the loue of God: and in the second were contained the other seauen, pertaining to the loue of our Neighbour.

*In what manner doe the Commandments of the first Table teach the loue of God?*

In this; that they forbid & take away al vices most contrarie to the true worship and honour of God, as are Idolatry, Apostasie, heresie, periury, superstition; and command on the other side, true and pure worship and Seruice of God to be faithfully performed with hart, mouth, and deed; and where this is done, the only true God is serued and

adored with that true Diuine  
worship proper to him alone,  
called *Latria*.

*How doe the Commandments of  
the Second Table declare our  
loue to our Neighbour?*

*Ad*  
*Tit. 2.*  
*1. Cor.*  
*13.*

In this, that they orderly  
comprehend our dutie to-  
wards our neighbour, to wit,  
that we doe not only honour  
our elders and Superiours, but  
also endeauour to do good to  
all in deed, word, and wil, and  
to be hurtful to none, whe-  
ther we regard the bodie of  
our Neighbour, or the partie  
ioyned to vs in wedlock, or  
the goods of Fortune.

*What is the summe and effect of  
the Commandments concerning  
the loue of our Neigh-  
bour?*

This: what thou wilt not Mat. 7.  
haue another to doe to thee,  
that doe not thou to another.  
But al things whatsoeuer you  
wil, that men do to you, doe  
you also to them; for this is  
the Law and the Prophets.

*Are there anie other besides the  
Ten Commandments?*

There are, and those not Mat. 1.  
only profitably but also neces- Ch. 13.  
sarily to be kept, especially Concil.  
the Commandments of the Agath  
Church, whome, as our most  
holie Mother and the Spouse  
of Christ, we her children are

44 Catechisme.

al bound to hearken to, and obey.

*How manie are the Commandments of the Church?*

There be chiefly five. 1. Keep holie-dayes appointed by the Holie Church.

2. Heare holie Masse deuoutly vpon Sundayes and holie-dayes.

3. Obserue the fasting-dayes commanded, and abstinence from forbidden meats.

4. Cōfesse thy sinnes (at least) once a yeare to thine owne Pastour or Priest, or to another with licence.

5. Receaue the blessed Sacrament at the least once a yeare, and that about Easter.



What fruit doth the keeping of  
these Commandments  
bring vs?

These and the like com-  
mandments and ordinances  
of the Church do first exercise  
our Christian fayth, humili-  
tie, and obedience; and then  
doe nourish, maintaine, and  
adorne Druine Seruice, wel  
ordered discipline, & publick  
tranquillitie; and doe withal  
wonderfully auayle that al  
things in the Church be per-  
formed with order and decen-  
cie. And besides we do merit *1. Cor. 1*  
much towards our saluation,  
if we keep the sayd Com-  
mandments with due loue  
and Charitie.

# THE IV. CHAP. Of the Sacraments.

*What is a Sacrament?*

*Aug.*

*l. 3. de*

*doct.*

*Chr.*

*Amb.*

*lib. 4. de*

*Sacra.*

**I**T is a visible signe of an  
inuisible grace, instituted  
by God for our sanctification.  
For one thing it is, which we  
see in the Sacrament, and ano-  
ther, which we receaue ther-  
in. We see the outward  
signe, but we receaue the  
inward, hidden, and spiritual  
grace, which is called the  
Thing (or effect and fruit) of  
the Sacrament.

*How manie Sacraments be there?*

*Concil.*

*Flor.*

**T**Here be seauen; which  
being instituted by our

Sauour Christ, deliuered by *& La-*  
his Apostles, & stil frō time to *teran.*  
time continuing in the Catho- *Concil.*  
lick Church, are come euen *Trid.*  
to these our dayes. And they *& Con-*  
be these : Baptisme, Confer- *stan.*  
mation, Eucharist, Pennance,  
Extreme-Vnction, Order, and  
Matrimonie.

*Why are Sacraments so much to  
be reuerenced and had in so  
great account?*

First, because they are insti- *Concil.*  
tuted by God our Sauour in *Flor.*  
the New Law; secondly, be-  
cause they not only signifie,  
but also as certain holie ves-  
sels of the Diuine Spirit con-  
taine the grace of God wherof  
we stand in need, and confer.

re the same in great plentie  
to al that duly doe receaue  
them ; And withal because  
they are most present and so-  
ueraigne remedies against  
sine , and diuine medicines  
of our *Samaritan* ; and lastly  
for that the grace , which  
good Christianshaue already,  
is thereby conserued , encrea-  
sed, and amplified in them.

*Luc. 10.*

*Why are solemne and Ecclesiasti-  
cal ceremonies vsed in the  
administration of the  
Sacraments?*

For manie and weightie  
respects. First, to the end that  
those , who behold the admi-  
nistration of the Sacraments,  
may be put in mind , that no  
prophane

prophane thing is heer acted,  
but certain hidden and Cele-  
stial things, ful of diuine my-  
steries, which indeed require  
a special reuerence. Secondly,  
that in those who come to the  
Sacraments, they may further  
and augment the interiour  
deuotion which God especial-  
ly doth require; wherof cere-  
monies are as it were the si-  
gnes, testimonies, and exerci-  
ses. Thirdly, that those, who  
administer the Sacraments,  
may performe their office  
with greater worthines and  
profit; whilst in so doing they  
faithfully obserue the institu-  
tions of the ancient Church,  
and follow the steps of the

Holie Fathers. For it is cleare that most of these Ceremonies by a continual succession in the Church, are deriued from the Apostles times euen to these our dayes. Lastly, by these Ceremonies there is mentained a wel-ordered and religious discipline, and publick tranquillitie preserved, which oftentimes is much disturbed by alteration and noueltie of external rites & accustomed Ceremonies.

*What is Baptisme?*

It is the first and most necessarie Sacrament of the New  
*John* 3. Law, which is once ministered with water, wherein we are spiritually borne a new,

and receauing ful remission of  
our sinnes, adopted the chil-  
dren of God, & enroled to be  
the heyres of life euerlasting.

*What is Confirmation?*

It is a Sacrament, admini-  
stred by a Bishop to those that  
are Baptized; wherein by holie  
Chrisme and sacred words,  
grace is bestowed vpon them,  
and strength of spirit encreas-  
ed both to beleue firmly, and  
constantly to confesse the  
name of our Lord, when need  
so requires.

*Actes  
8. & 19.  
Concil.  
Flor.*

*How manie things are necessarie to  
be known concerning the doc-  
trine of the holie Eucharist  
or B. Sacrament?*

Five; the first is the truth

*Mat. 2.* therof. The second, is the  
*1 Cor.* change of bread and wine in-  
 11. to the Bodie and Bloud of  
 Christ. The third, a due ado-  
 ration therof. The fourth, the  
 oblation of it. And the fift, the  
 receauing of the same.

*What is the truth of this Sacra-  
 ment of the Eucharist?*

This it is: that Christ true  
 God and man, is truly and in-  
*Mat. 16* tirely contained and present  
*Mar. 14* with vs in this Sacrament,  
*Luc. 22.* after a Priest rightly ordained,  
*Iohn. 6.* hath consecrated the bread  
 and wine with those mystical  
 words prescribed and deliue-  
 red by the same our Sauour  
 Christ.



What change is there made by  
vertue of those words, where-  
with the Priest doth conse-  
crate this holy Sacra-  
ment?

This, that by these words, *Mat.*  
through the power of Christ *26.*  
the bread and wine are chan- *Council.*  
ged and transubstantiated in- *Lat.*  
to the Bodie and Bloud of our  
Lord; so as the sayd bread and  
wine after consecration doe  
altogether cease, and are not  
at all in the Eucharist.

What adoration is due to this  
Sacrament?

The verie same truly, which *Mat. 4.*  
is due to Christ our Lord and *Ap. 14.*  
eternal God, whome we ac- *Psal.*  
knowledge to be there pre- *98.*

sent ; and therefore we do humbly worship this Sacrament with greatest deuotion both internal and external, and with such religious reuerence both of bodie and mind as is requisit.

*Why is this Sacrament held to be an Oblation?*

Because it is the Sacrifice of the New Law , that is a pure and vnbloudie offering succeeding the bloudie Sacrifices of the Iudaical Law ; which Sacrifice is celebrated in holie Masse for al the faithful Christians, liuing & dead. Whence it proceedes, that the Eucharist is not only of deuotion receaued by Christian people,

but also is by Priests daily offered in continual remembrance of the passion & death of our B Sauour, and also auayleth for expiation of sinnes; and in that kind hath alwayes been so celebrated in the Church.

*What is to be observed in the receauing this Sacrament?*

That which faith and the authoritie of our holie Mother the Church doth teach vs, to wit, that it is sufficient for a lay person to receaue Christ wholly vnder one kind, or signe of bread alone, and that by this receauing of the Sacrament it followeth, that whosoever cometh and recea-

*Concil  
Const.  
& Flo  
Luc. 24.  
Act. 2.*

ueth worthily, doth thereby  
obtaine abundant grace of  
God, and afterwards life euer-  
lasting, which is the true and  
intire fruit of this Sacrament;  
and this becomes the more ef-  
fectual, the oftner this sacred  
and hole some Communion is  
worthily frequented.

*What is Pennance?*

*John.*

*20.*

*Jacob. 5.*

*Conf. it*

*Flo.*

Pennance is a second Table  
after shipwrack, and a Sacra-  
ment necessarie for al that  
haue fallen into sinne after  
Baptisme, in which Sacrament  
remission of sinnes, both is de-  
manded by the penitent, and  
given by the Priest.

*How manie parts be there of  
Pennance?*

There are three. 1. Contrition, or grief of a soule detesting her sinnes, and aspiring to a better life. 2. Confession, or an expression of ones sinnes made vnto a Priest. 3. Satisfaction, or a reuenge and punishment taken of ones self for his offences, thereby to bring forth fruits worthie of true pennance.

*Psal.*

50.

*Iac.* 5.*Mat.* 3.

*What is Extreme-Vnction?*

Extreme-Vnction is a Sacrament, whereby the sick in greatest troubles of their sicknesses, are, with holie oyle and sacred words of our Sauour eased, cōforted, and strengthened, the more happily to depart out of this world; and

*Iac.* 5.*Concil.**Flor.*

their bodies also, if so to God it  
seeme expedient, are restored  
to health.

*What is Order?*

*Mat. 10*

*1. ad*

*Tit 3.*

*Act.*

*13.*

Order is a Sacrament, by  
which power is giuen to  
Priests and other Ministers of  
the Church, duly and decent-  
ly to vndergoe Ecclesiastical  
functions.

*What is Matrimonic?*

Matrimonic is a Sacrament,  
whereby man and woman  
lawfully contracting, doe en-  
ter into an vnseparable fel-  
lowship and companie of li-  
uing together; and are endow-  
ed with diuine grace, both  
with honestie and Christian  
care to beget and bring vp

children, as also to the end  
that the sinne of filthie lust  
and incontinencie may there-  
by be auoided.

*Is there anie difference amongst  
the Sacraments?*

There is truly; for Baptisme,  
Confirmation, and Order  
being once ministred, are ne-  
uer more reiterated to the  
same partie, as the rest are.  
Also, Baptisme of necessitie  
must be receaued of al; the  
Eucharist, of such as are of  
yeares of discretion, and Pen-  
nance of those that are fallen  
into sinne after Baptisme. As  
for the rest, it is free for euerie  
man's choice, to vse them; so  
as yet none contemne or ne-

glect the when time requires.

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## THE V. CHAP.

Of the duties of Christian  
Iustice.

*How manie are the duties of  
Christian Iustice?*

*Esay. 1.  
1. Iohn.  
3.*

**T**Hese two: Decline from  
euil, or sinne; and doe  
good, or the dutie of righ-  
teousnes.

*How can a man auoyd sinne, and  
doe good, or performe  
righteousnes?*

A Christian, though he be  
not able of himself, yet  
strengthened



strengthened with the grace & spirit of Christ, can & ought, as much as the condition of this life doth permit, to liue iustly, and keep the Commandments.

*How manifold is sinne?*

Twofold: Original & Actual.

2. Cor. 3.

Luc. 1.

*What is Original Sinne?*

Rom. 8.

Original sinne is that which we bring with vs from our birth, and is forgiven vs by Baptisme through Christ. Rom. 6.

*What is Actual sinne?*

Actual sinne is that, which we say, doe, or couet against, S. Aug. or besides the law of God, or the Church.

*How manifold is Actual sinne?*

It is two-fold; Mortal, so

*Iac. I.*  
*Ezec.*  
18.

called, because it bringeth present death to the soule; For the soule, that sinneth shal dye: And Venial, so called, because it is easily pardoned: without which in this life euen the Iust doe not liue.

*By what degrees do we fall into Sinne?*

*Iacob.* By these three: Suggestion of the Enemy; Delight of our owne part; and consent or a determinate wil to sinne.

*Which are the highest degrees of sinners?*

*Psal. 5.* These; to wit, when men doe wittingly and willingly  
*Rom. 2.* sinne of meer malice; and  
*6.* when also they do glorie in their sinne, and oppose themselves against such as admo-

nish them , and wholly doe  
contemne their hole some ad-  
monitions.

*Why is sinne to be eschued?*

Because it offends our Lord  
God , and depriues the offen-  
der of the chiefeſt good , and  
brings him the greateſt harm;  
whilst it takes away from him  
the bleſſed fruition of God,  
and doth ingulf him in the  
eueralſting paines of Hel.

*Which are thoſe that are called  
Capital Sinnes?*

Thoſe, from which as from  
certain heads and fountains  
al other ſinnes doe proceed.

*How manie are thoſe Capital  
ſinnes?*

Seauen: Pride, Couetouſnes  
Luxurie, Enuie , Gluttonie,

De his Anger, and Sloath.

Greg. 1. By what meanes may these finnes  
3. Mor. be shunned and ouercome?

If we doe cooperate with  
the grace of Iesus Christ, seriouſ-  
ly conſidering the danger and  
& damage theſe finnes bring  
vnto vs, and withal exerciſing  
the ſeauen vertues oppoſite  
vnto them.

Which be thoſe Vertues that are  
oppoſit to the Capital finnes?

Theſe ſeauen : Humilitie,  
Liberalitie, Chſtitie, Beni-  
gnitie, Temperance, Patience,  
Deuotion or diligent ſeruing  
of God.

2. Pet.  
1.

Which are the finnes that are ſayd  
to be committed againſt the  
Holie-Ghoſt?

Those that of their owne malice doe so exclude God's grace, that they can neither be forgiuen in this world but very hardly, nor in the world to come.

*Mat. 12.**Mar. 3.*

*How manie are the sinnes against the Holie-Ghost?*

Six. Presumption of the mercie of God, or impunitie of sinne, desperation, impugning of the knowne truth, enuie at fraternal Charitie, obstinate stubbornnes, & impenitence.

*Which are the sinnes that are sayd to cal to Heauen for reuenge?*

Those that of themselves are most abominable, and openly doe breake al lawes of.

human charitie; whence they are sayd in holie Scripture to crye to Heauen for vengeance; and indeed are manie times in most fearful manner punished by God in this life.

*How manie are those finnes that crye to heauen for vengeance?*

Gen. 4.

Exod.

22.

Iac. 5.

These foure: Wilful murder, the sinne of Sodome, Oppression of the poore, widewes, and orphans; and Defrauding labourers of their wages.

*In what things are we accessarie to other men's finnes?*

In those, which indeed are done by others, but yet so as we are either the authours or helpers therunto, or at least doe not hinder them when we may; and therefore are they

also imputed vnto vs.

*How manie wayes may other  
mens sinnes be imputed to vs?*

These mine wayes: by coun-  
sel, commanding, consent,  
prouoking, praying or flat-  
tering, concealing others  
faults, winking at, or not ta-  
king notice thereof, parta-  
king, and by vniust defending  
of another man's euil deed.

*Which are called the works  
of the flesh.*

Such as men liuing acor-  
ding to the flesh, and degene-  
rating from Spiritual Children  
of God, are wont to commit.

*Which are those works of  
the flesh!*

S. Paul rehearseth them in Gal. 5.

„ this manner : The works of  
 „ the flesh are manifest, which  
 „ are these : Fornication , vn-  
 „ leannes, dishonestie , riotous-  
 „ nes, worship of Idols, force-  
 „ ries, enmities, strifes, emula-  
 „ tion, brawles, discords, sects,  
 „ enuie, man-slaughters, drun-  
 „ kennes , commessations and  
 „ such like; which I foretel you,  
 „ as I haue foretold you , that  
 „ whosoever do commix such  
 „ things, shal not attaine the  
 „ kingdome of God.

*Is it enough for a Christian to fly  
 euil, and decline from sinne?*

*Psf. 26.*

*Rom. 2.*

*Iacob. 4*

In no wise; but it behoueth  
 him also to doe good, & prac-  
 rise vertues. Otherwise, he that  
 knoweth what is good, and doth it



not, doth sinne.

1. Cor. 7

What good must a Christian doe? Eph. 4.

In general, he ought to do what good soeuer the Law of Nature, God, or Man doth command, but in particular, euerie one according to his vocation ought with thanksgiuing to discharge his calling and to cooperate with the holie grace of God: For euerie tree that beares not good fruit, shal be cut downe, & thrown into the fire. Mat. 3. 7.

Which are the principal kinds of good works?

Those by which we liue soberly, iustly, and piously in this world; and by which the verie Iust themselues become more and more iust, and holie men become dayly more holie. Tit. 2.

*How maniefold are these kinds of  
good works?*

Threefold, to wit, Fasting;  
Almes-deeds, & Prayer; whe-  
Iob. 12. rof we read thus: *Prayer is  
good, with Fasting, and Almes-  
deeds.*

*What is the fruit of good works?*  
Bre- They haue the promise and  
thren reward both of this and eter-  
labour nal life; they pacifie God, con-  
that by ferue and augment grace, and  
good finally they make a Christian  
works man's calling sure and perfect.

*What is Fasting?*

To abstaine from eating of  
I you flesh vpon certaine dayes, ac-  
make cording to the custome and  
I sure prescript of the Church; and  
your by making one meale a day,  
voca- tion and

to liue thereby more sparing- *election.*  
ly. But if we vnderstand this *2. Per.*  
word, *Fast*, in a more general *1.*  
sort, it is euerie chasticement  
of the bodie piously vnderta-  
ken, that eyther our Flesh may  
become subiect to the spirit, or  
obedience be exercised, or  
God's grace impetrated.

*What is Prayer?*

Prayer is a raising vp of the *Demasc.*  
mind to God; whereby we ei-  
ther aske that we may be de-  
fended frō euil, or that things  
necessarie to our body and  
soule may be bestowed vpon  
vs and others, or lastly praise  
and giue thanks to God.

*What is Almes-giuing or Mercie?*

It is a good deed, whereby *Mat. 25*

we haue compassion of another bodies miserie, and succour him therin.

*How manie sorts of Almes-deeds or works of mercie are there?*

Two sorts, for some are corporal works of mercie, and others spiritual; because they belong to the releeuing eyther of corporal or spiritual necessitie.

*How manie are the corporal works of mercie?*

Seauen.

To feed the hungry. To giue drink to the thirsty. To cloath the naked. To ransom captiues. To harbour the harbourlesse. To visit the sick. To bury the dead.

*How*

*How manie are the Spiritual  
works of mercie?*

There are also seauen.

To admonish sinners. To instruct the ignorant. To giue Counsel to the doubtful. To pray to God for the quick and dead. To comfort the afflicted. To support patiently iniuries. To pardon offences.

*Which are the chiefest vertues  
of al others?*

Next to the three Theological vertues, Faith, Hope, and charitie, wherof we haue already spoken, the chiefest which become Christians most of al, are the cardinal vertues.

*Which are they eu cal Cardinal  
vertues?*

Those that are as it were the  
fountaines whence other ver-  
tues are deriued, or as the car-  
dines, that is hinges, wheron  
other vertues depending, a  
Christians soule by holie life  
is opened to God, and shut to  
the World, the Flesh, and the  
Diuel.

*How manie are the Cardinal  
vertues?*

Foure; Prudence, Iustice,  
Temperance, and Fortitude;  
whereby a man through  
Christ doth come to liue pru-  
dently, vprightly, temperatly,  
and couragiously, & so please  
God.

Catechisme. 75

Which are called the gifts of the  
Holie-Ghost?

Those 7. which rested, *Esay. 11.*  
saith the Prophet, vpon our  
Saviour & from him as foun-  
taine of al grace, are deriued  
to others; to wit, the gift of  
wisdome, Vnderstanding,  
Coucel, Knowledge, Fortitu-  
de, Pietie, & the Feare of God.  
What are those things which are  
called the Fruits of the Holie-Ghost?

Those which people fearing  
God, and liuing according to  
his Spirit do bring forth in  
their soules; and by which  
Spiritual men are knowne  
from carnal.

Which are the fruits of the  
Holie-Ghost?

*Gal. 5.*

S. Paul doth rehearse them

in this manner: charitie, Ioy,  
Peace , Patience , Longa-  
nimitie , Bountie , Meek-  
nesse, Fayth, Modestie, Conti-  
nencie, Chastitie.

*Which are called Enangelical  
Beatitudes?*

Those , for which in the  
Ghospel euen such people,  
as otherwise according to  
the world , seeme to be alto-  
gether wretched and vnfor-  
tunate, are notwithstanding  
declared to be Blessed & most  
happie.

*How manie are those Enangelical  
Beatitudes?*

Eight, which our Sauour  
Christ did thus deliuer vpon  
the Mountain,



1. Blessed are the poore in spirit, for theirs is the kingdome of Heauen.

2. Blessed are the meek, for they shal possesse the land ( of the liuing. )

3. Blessed are they that mourne for they shal be comforted.

4. Blessed are they that hunger and thirst after iustice, for they shal haue their fil.

5. Blessed are the Merciful, for they shal obtaine mercie.

6. Blessed are the cleane of hart, for they shal see God.

7. Blessed are the Peace-makers *Mat. 17* for they shal be called the Children of God.

8. Blessed are they that suffer persecutiō for Iustice for theirs

*A short*  
is the kingdome of Heauen.

*Which are called Euangelical  
Counsels?*

Those which in the Ghospel  
are propounded by Christ, not  
by way of commanding but  
counselling, as things not ne-  
cessarie for al to Saluation, but  
more expedient and profita-  
ble for those that yndergoeth.

*Which are called Euangelical  
counsels?*

These principally, to wit,  
Voluntarie Pouertie, Perpe-  
tual Chastitie, & entire Obe-  
dience, which for God, is reli-  
giously yealded to man.

*What be those things, that are cal-  
led the last things of man?*

Those which last of al doe

happento man, & are Death,  
Iudgement, Hel, and Heauen-  
lie glorie. Wherof Salomon  
speaketh thus: In al thy works  
remember thy last things, and  
thou wilt neuer Sinne.

It is not absurd that they forgiue  
sinnes which haue the Holie Ghost, for  
when they remis or retayne, the Holie-  
Ghost remitteth or retayneth in them,  
and thas they do two wayes, first in  
Baptisme, and then in Pennance Cy-  
ril. lib. 12. c. 56. in Io.

Let euery one my Brethren I beseech  
you confesse his sinne whiles he is yet  
aline, while his confession may be ad-  
mitted, whiles satisfaction and remis-  
sion made by the Priest is acceptable  
before God. S. Cyprian de lapsis  
au. 11.

AN  
A B R I E F  
MANNER TO  
EXAMIN THE

Conscience, for a General  
Confession.

**B**EFORE we begin the Examen  
itself, we must vnderstand  
some few things which may help  
vs for the better performing of so  
great a matter, as this is, to make a  
good Confession.

I. And first of al, we must take  
it in hand, as a matter wherof de-  
pendeth the peace, tranquillitie,  
and securitie of a good Conscience  
for al our life after: and therefore  
it behooueth vs to examin our  
Conscience with great care, and  
exaction.

*a General Confession.* 81

2. Secondly, he that maketh his Confession, must necessarily haue *Contrition*, or at least *Attrition*, that is, sorrow and derestation of sinne committed, because it is an offence of God whom we loue aboue all things, or for that, sinne causeth the enmity of God & our eternal damnation; with a firme purpose of changing our life, and not offending God any more hereafter mortally. And for want of such a purpose, and true hatred of sinne, when we come to Confession, many tymes our pennance is vnperfect: and the cause why men fal often, and reiterate the same sin, is because they neuer had sufficient notice of the enormity and miserie of sinne, nor due hatred, and abomination of so great an euil: nor (consequently) so firme a resolution and purpose as was necessarie, to auoyd it.

3. Thirdly, our Confession must haue these conditions; first, it must

be entire, of al the mortal finnes, which a man hath committed, and can cal to remembrance after examining of himself: expressing euerie one in particuler, in kind, and number, and al such circumstances as do either change the kind, or number of the sinne. And if he doth not distinctly remember the number, he ought to tel it a litle more or lesse, as he can remember; or at least how long time he perleuered in that sinne; if he fel into it vpon euerie occasion, and how often, more or lesse, the like occasions were offered.

4. The second condition is, that the Confession be faithful; that is, true and sincere, not sparing to tel anie sinne which a man hath committed, nor accusing himself of those which he hath not committed: but telling the doubtful things as doubtful; and the certain as certain. It must also be plaine and sim-

*a General Confession.* 83

ple, not artificially composed: without excuse, couering, or diminishing anie thing at al, making his reckning, that he confesseth his sinnes to God, who already knoweth them, although his Diuine wil be, that we confesse them to the Priest, as to his substitute and our Iudge, and receaue the pennance due therunto: wherof one part, & not the least, is the shame and confusion to acknowledge our fault. Which notwithstanding is a thing so founded in reason and iustice, as the verie Heathens of good vnderstanding did perceauē the conuenience and necessitie of that which Christ our Sauour hath instituted for the remission and remedie of sinne in this Sacrament: and so one of them sayd; *Innocentia proxima, est humilis Confessio*, that is: the first degree of Innocencie, is not to offend; but when offence is committed, the next that is required, is,

that the offender do humbly acknowledge and confesse his fault. And whosoever reflecteth vpon himself being offended, wil find, that by instinct of nature, and iustice, he requireth as the first disposition for pardon, that the offender, though he be his owne brother or child, acknowledge that he hath done amisse, and be sorie for it; and haue purpose not to do the like any more. Which is in substance, that which God Almightye, as a most careful father, requireth, of al Catholicks, as of his chosen and beloued children; mingling iustice and mercie in this Sacrament (as in al other his works) to facilitare our saluation, in such manner as is most conuenient for vs.

5. The third condition is, that it be with obedience; that is, that the penitent haue purpose to do whatsoeuer shal be imposed him by

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*a General Confession.* 85

by his Confessour: to accept the remedies for his sinnes, which shal be prescribed, and to auoid al the occasions of sinnes which he shal forbid him: likewise, to make restitution and satisfaction, when there is obligation iustly to do it: & finally to accept the penance giuen him by his Confessour.

6. By al which, we see that it is necessarie, that we disclose faithfully our sinnes in this Sacrament, which is a tribunal of iustice that God hath left in his Church, for the remedie of sinne and comfort of sinners: where the Iudge being man, cannot know the secret offences but by the declaration of the offender himself, nor proportionate the sentence and remedie, which, according to Iustice and Prudence, he is bound to giue, but by way of the penitent's confession; who (as experience teacheth) doing his dutie, findeth so great comfort and assurance (founded in *Christ's* word and promise which

H

cannot sayle ) that his sinnes be forgiven him as often as he receaueth absolution from the Priest lawfully authorized, that no comfort in this world is comparable to it. And hereupon it cometh, that Catholick men, the more learned and wise they be, and the more care they haue of their eternal saluation, and to keep themselues in God's grace, so much the more often they frequent this holie Sacramēt, some euerie month, some euerie week, yea and some euerie day, for the admirable fruits, benefits, and comforts they find in it.

7. And heer cometh to mind, a notable obseruation, made of this matter, by the first Christian, baptized in the Iland of *Iapan*. His name was *Bernard*, a man without learning, but of extraordinarye prudence and capacitie; and therefore was sent to informe the Pope *Paulus III.* of the progresse of Christian religion in those Countreyes. This man by his owne experience obserued,

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that he had no feare nor shame to conuerse with anie man, that knew not his secret finnes : but if by occasion, he should come to know them, that then he should be ashamed, and feare his presence. But as he sayd to a confident friend of his ( of whom I had this, and many other notable things concerning the same person ) he found the quite contrarie with his Confessour, whom he sayd he feared, and was loath to come neere him before he knew his finnes; but after his Confession, he feared him no more, but loued him aboue the rest, and desired to be alwayes in his companie.

8. By this effect of the Sacrament, which he greatly admired, he inferred, that it must needs be a work more then human, that was able to conquer and change a man's natural affection so much, in the most difficult matter. The cause of his admiration was, for that, as a man vnlearned in poynts of Diuinitie, he considered not the diffi-

rence between the Priest's knowledge, and Authoritie to pardon, and take away the root of shame, and another man's knowledge, that had no power to deliuer the party from his sinnes, & restore him to Innocencie. And in truth there can be required no greater proofes of the Diuinitie of *Christ*, and that the Christian Catholick Religion is of God, then that our Saviour being so wise, as the verie Iewes his Enemies cannot but acknowledge, would command such as were to be his disciples, amongst other things that passe mans capacitie and strength, to pardon and loue their enemies, and confesse their secret sinnes.

9. And so not long ago my self saying Masse before day, in a Church where were sitting a dozen Religious Confessours; I saw about euery one of them a great number of yong men, Gentlemen and other students of the Vniuersity, pressing, who might be the first to tel his Confessor the faults he

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had committed al the week before, which only God could do. And for my self though I had been a Paynim, or an Infidel, I should haue needed no other miracle to beleue in Christ, and to make me a Catholick : for al the power of the World could not haue done this, if he that made the law had not been Omnipotent, and supplied with his grace, that which Nature otherwise were not able to do.

10. Lastly, when we begin our Confession, we must kneel downe reuerently vpon our knees, for humilities sake, as in the presence of God, at one side of the Priest : and hauing made the signe of the Crosse ask his benediction, saying: *Benedic Pater* : And afterwards beginne our general Confession in Latin in this manner following; or in English if we cannot read Latin.

**C**ONFITEOR Deo Omnipotenti, Beata Maria semper

*Virgini, Beato Michaeli Archangelo,  
Beato Ioanni Baptista, Sanctis Apo-  
stolis Petro & Paulo, omnibus San-  
ctis, & tibi, Pater, quia peccavi ni-  
mis cogitatione, verbo, & opere, mea  
culpa, mea culpa, mea maxima culpa.*

*Ideo precor Beatam Mariam sem-  
per Virginem, Beatum Michaelm  
Archangelum, Beatum Ioannem Ba-  
ptistam, Sanctos Apostolos Petrum  
& Paulum, omnes Sanctos, & te,  
Pater, orare pro me ad Dominum  
Deum nostrum.*

*In English thus:*

*I confesse to Almighty God, to the  
Blessed Virgin Marie, to the Blessed  
S. Michael the Archangel, to the  
Blessed S. Iohn Baptist, to the Holie  
Aposles S. Peter & S. Paul, to al the  
Saints, & to you, my Ghoslie Father,*

*a General Confession.* 91

for that I haue grieuouſly offended in  
thought, word, and deed; through  
my fault, my fault, my moſt grieuouſ  
fault.

Therefore, I beſeech the Bleſſed  
Virgin Marie, the Bleſſed S. Michael  
the Archangel, the Bleſſed S. Iohn  
Baptiſt, the Holie Apoſtles S. Peter  
and S. Paul, al the Saints in Heauen,  
and you, my Ghoſtly Father, to pray  
to our Lord God for me.

Where it is to be noted, that  
ſome ſay al the Confeſſor before  
their Confefſion: and others  
(perhaps better) do deuide it into  
two parts; firſt, til they come to  
theſe words, *My fault &c.* where  
Catholick people uſe to knock  
their breaſt, in ſigne of repentance  
and ſorrow, as the Publican is

92 *An Exa. for a Gen. Conf.*

sayd to haue done in the Ghospel,  
that deserued pardon for his hu-  
militie, when the proud Pharisee  
was reiecte; and then go for-  
ward with their confession.  
Which being ended, they con-  
clude with the words following:  
*Therefore, I beseech the Blessed Vir-  
gin &c.*

~~~~~

*Look how the power of a traitour  
is brought to nothing, when, the trea-  
son is revealed: see those infernal  
theenes ( the Diuels ) doe runne  
away, when they perceiue that ( by  
humble and entire confession  
of the finnes thy were authors of )  
they are discovered. Hier.*



XXXXXXXXXXXXXXXXXXXXXXXXXXXX

# THE EXAMEN

## VPON THE TEN

### Commandments.

*Of the first Commandment : that is,  
Of honouring God aboue  
al things.*

**C**ONCERNING *Faith* : If  
he haue believed whatsoeuer  
the holie *Roman* Church belie-  
ueth ; or to the contrarie hath  
had anie erroneous opinion ; or  
with words , and exterior si-  
gnes , hath made shew or anie  
Heresie , or Infidelitie , or com-  
mitted anie act contrarie to the

true honour and adoration of God.

If he haue been ouer-curious, to search into matters of *Faith*, measuring them with humane reason. Or if he haue doubted of anie article of the same.

If he haue kept Books, either written by Hereticks, or for anie other respect, forbidden by the Church.

If he haue learned the prayers, & other necessarie things, which euerie Christian is bound to know: as are the Commandments of God, and the principal mysteries of the Faith.

If he haue giuen credit to anie sort of superstitions, enchantments, diuinings; or vsed them

either by himself, or by meanes of others.

If he haue procured by way of Lots, to find out anie Theft, or to know anie secret thing.

If he haue carried about him superstitious writings for his health, or for anie other end; or hath induced others to do the like.

If he haue giuen credit to dreames, or sooth-sayings, taking them as a rule of his actions.

If, for too much presumption of the mercie of God, he hath committed anie sinne, or persecuted in euil, and differred his amendment.

If in aduersities he hath had more confidence in creatures, &

in worldlie helps, then in God.

If, for too much distrust of the mercie of God, he hath despayred of amendment of life, or of the remission of his sinnes.

If he haue murmured against God, as though he were not iust, or blasphemed his prouidence.

If, for feare, or other humane respect, he hath had mind to offend God, or not to do that which he was bound vnto for his seruice.

If he haue cursed or blasphemed God, or his Saints, or other Creatures: and he must expresse the blasphemies which he hath spoken.

If he haue exposed himself to anie danger of mortal sinne; or  
taken

taken delight of anie sinne done  
in time past.

If he haue persecuted, or in-  
iured with words anie vertuouse  
persons: detracting their good  
works, or being cause that they  
leauē them: and in particular, if  
he haue dissuaded, or hindred  
anie from entring into Religion,  
or from anie other act of vertue.

*Of the second Commandment; Of*  
taking the Name of God  
in vaine.

**I**F he haue sworne that which  
was false, knowing it to be a  
lie, or doubting, although it were  
innocent, or of a matter of smal im-  
portance.

If he haue sworne to do anie  
lawful thing, which afterward

he hath not obserued ; or had not intention to performe it, at that time, in which he did sweare.

If he haue been cause that anie did sweare false , or not obserue the lawful oath which he made.

If he haue sworne in manner of cursing ; as men are wont to say: If I do, not such a thing, let such, or such euil happen vnto me.

If he hath sworne to do anie euil, or anie thing which was a sinne, or not to doe anie thing which was good.

If in Iudgement he hath sworne false, or being asked by order of law hath not answered agreeably to the intention of the Iudge : or hath counseled others to do the like. In which case, not only he

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*a General Confession.* 99

finneth mortally, but if there followed therof anie harme of his neighbour, he is bound to restitution.

If he haue had a custome of swearing often without consideration, or care to know, if it were true or false.

If he haue made a vow to do anie good thing, and hath not cared to performe it: or hath deferred ouermuch the execution therof.

If he haue made anie Vow with a mind not to fulfil it.

If he haue made a vow not to do anie good thing: or to do anie euil thing, or for an euil end.

*Of the third Commandment; Of sanctifying the Holie-dayes.*

**I**F he haue not obserued the Holie-dayes, but either done himself, or commanded others to do such works as are prohibited by the Church : or consented vnto those which do the like.

If he haue omitted to heare a whole Masse vpon Holie-dayes commanded to be kept, without lawful cause; or hath been cause that others did the same.

If being present at Masse vpon anie Holie-day commanded, he hath been ( for a notable time ) volūtarily distracted, by talking, laughing, or busying himself in impertinent things.

If he haue not procured, that those which be vnder his charge, do heare Masse vpon the Holie-dayes.



If he haue not gone to Confession, at least once a yeare; or haue not procured that others of his charge haue done the same.

If he haue gone to Confession, without necessarie examination of conscience, or without purpose of leauing anie sin: or of shamefastnes, or other humane respect, hath cōcealed anie sinne; which is a most grieuous sacriledge; for he lyeth not to man, but to God.

If euerie yeare at Easter he hath receaued the Blessed Sacrament of the Altar, and that with conuenient disposition.

If with conscience, or doubt of mortal sinne, he hath receaued, or ministred anie Sacrament

If he haue fasted the *Lent, Vigils,*  
and *Ember-dayes*, being bound  
therunto: or if on such dayes he  
hath eaten prohibited meates, or  
been cause that others did the  
same.

If for gluttonie he would not  
haue regarded to do against anie  
commandment: or if he haue  
eaten or drunk ouer-largely,  
with notable detriment of his  
health: or if voluntarily he hath  
been drunk.

If he haue violated the Church  
with anie carnal sinne, or with  
bloudshed.

If he haue incurred anie Ex-  
communication: or whilst he was  
excommunicated, hath receaued

anie Sacrament, or been present at the Holy Office of the Church: or if he hath conversed with Excommunicate persons, or such as were suspected of Heresie, in cases prohibited.

If he haue done anie iniurie, or irreuerence to holie Images, Relicks, or anie other sacred thing.

If being bound to say his Office he haue omitted it wholly, or any part thereof: or in the saying of it been voluntarily distracted.

If for sloth or negligence, he hath left vndone any good work to which he was bound.

*Of the fourth Commandment: Of honouring our Parents.*

**I**F he haue borne litle reuerence to his *Father* or *Mother*, despising them, or offending them, with deeds or iniurious words.

If he haue cursed his father or mother, or detracted their good name, or dishonoured them in their absence.

If he haue not obeyed his parents or superiours, in iust matters, and such as might result to notable detriment of the familie, or of their owne soules.

If when his parents haue been in necessitie, he hath not succoured them, if it were in his power.

If deliberately he haue desired their death, that he might haue the inheritance &c.

If he haue not fulfilled their

Testaments and last Wils, after their death.

If he haue loued his parents, children, or kins-folks in such sort, that for their loue he hath not cared to offend God.

If he haue not obserued the iust lawes and decrees of his superiours.

If he haue detracted, or spoken euil of Superiours, Ecclesiastical or Secular, of Religious persons, Priests, Teachers &c.

If he haue not succoured the poore if he could, especially in extreme or grieuous necessitie: or if he haue been stern or cruel vnto them, treating them sharply with words or deeds.

If those which be fathers and

mothers, haue cursed, or wished euil vnto their children.

Also if they haue brought them vp as they should, teaching them their prayers, and Christian doctrine, and reprehending and correcting them, especially in matters of sinne, and occupying them in honest exercises, to the end they be not idle, and take some euil course, or want meanes to liue.

That which is sayd of Children, is vnderstood also of seruants, and others of the familie, of whom care is to be had, that they know things necessarie, and obserue the Commandments of God, and of the Church.

*Of the fifth Cammandment: Thou  
shalt not kil.*

**I**F he haue carried hatred towards anie person, desiring to be reuenged: and how long he hath stayed therein.

If he haue desired anie man's death, or other great euil or damage in his bodie, or good name, honour, temporal or spiritual goods.

If he haue been angry with anie person, with intention to do him harme, or to be reuenged of him.

If contending with others, or in other sort, he haue stricken, wounded, or killed; or commanded, or consented vnto others to do the same: or (being

done by others) approued it, or giuen ayd, counsel, or fauour therunto.

If hauing offended others, he hath refused to demand pardon, or reconciliation; or haue not sufficiently satisfied for the offence.

If he haue refused to pardon or remit iniuries, to those which haue offended him.

If for hatred he haue omitted to speake vnto, or to salute others: or without hatred, yet with scandal of his neighbour.

If in aduersitie and misfortunes, he haue desired death; or with furie and anger stroken or cursed himself, or mentioned the Diuel.

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If he haue cursed others, either aliue, or dead; and with what intention.

If he haue sowed discord, or caused enmitie between others; and what harme hath ensued therof.

If for hatred or enuie, he hath been immoderately sorie for the good and prosperitie of others, temporal or spiritual; or hath reioyced at anie harm, or notable damage of others.

If in anger he hath offended others with iniurious and contumelious words.

If he haue flattered others, praying them of any sinful act.

If with his euil example, or counsel, or with praying that

which was euil, or reprehending that which was good, he hath been cause, that anie man left anie good work which he had begun, or if he haue induced to anie sinne, or to perseuerance therein.

If he haue omitted to correct, and admonish anie person of anie sinne, when he could, and probably hoped thereby the other's amendment.

If he haue giuen receit vnto out-lawes, and murtherers, or with his counsel, and fauour, or otherwise assisted them.

If he haue spoken euil of his neighbour, manifesting anie secret fault of his, to discredit him, or cause him other harm.

*a General Confession.*      III

If he haue stroken iniuriously  
any Ecclesiastical or Religious  
person : wherein also there is Ex-  
communication.

*Of the sixt, & ninth Commandments:*

Thou shalt not commit Adul-  
terie. Thou shalt not desire  
they Neighbour's wife.

**I**F he hath giuen consent to  
anie carnal temptation.

If he haue taken delight deli-  
berately in anie filthie cogita-  
tion.

If he hath been negligent in  
casting away euil cogitations,  
when he feeleth himself in dan-  
ger to giue consent, or take de-  
light in them.

If he hath spoken , or heard  
vnhonest words.

If he hath sent letters , messa-  
ges, to dishonest ends &c.

If he hath vsed vnechast lookes,  
behaviour, gesture , or apparel,  
ordayning it to any euil end.

If he hath vsed vnechast tou-  
ching, kissing, embracing &c.

If he hath committed anie car-  
nal sinne actually , wherein he  
must explicate the necessarie cir-  
cumstances, as the persons, whe-  
ther they were Religious, or Se-  
cular , vowed to virginie, mar-  
ried, or vnmarried; which may ag-  
grauate the greatnes of the sinne.

If he hath not auoyded the oc-  
casions of this sinne, nor armed  
him against temptations.

*Of the seauenth, & tenth Commandment.* Thou shalt not steale.  
Thou shal not desire thy  
Neighbours goods.

**I**F he haue taken anie thing  
which belonged vnto others,  
by deceit or violence; expressing  
the quantitie of the theft; and in  
particular, if he haue taken anie  
sacred thing, or out of anie sacred  
place.

If he hold any thing of an o-  
thers without the consent of the  
owner, and doth not restore it  
presently, if he be able.

If for not paying of his debts,  
(when he is able) his creditours  
haue sustained any damage.

If finding any thing, he hath

taken the same with mind to keep it for himself; the like of those things which happen to come to his hands, which, knowing that they belong to others, he hath not restored to whome he ought.

If in buying or selling, he hath vsed any deceit in the ware, price, measure, or weight.

If he haue bought of those persons which could not sel; as of slaues, bond-men, or children vnder age.

If he haue bought things that he knew or doubted to haue been stolen; or wittingly hath eaten of anie such things.

If only in respect of selling vpon trust, he hath sold for more

then the iust price ; or hath bought for lesse then the price, in respect of payment made before hand.

If he haue had a determinate wil to take , or to retayne any thing of other men, if he could; or also if he haue had a deliberate mind to gayne , or encrease his wealth ( as men do vse to say ) by right or by wrong.

If he haue committed any sort of vsurie, or made anie vsurarius contract, or entred into any vn-iust traffick , or partnership of marchandise.

If hauing wages or pay for any work or office, he hath not done it wel and faithfully.

If he haue defrauded seruants

or work-folks of their hire; or  
differred their payment to their  
hindrance.

If he haue moued any sute-in-  
law against iustice; or if in iust  
sutes he hath vsed any fraud or  
deceit, that he might preuayle.

If he haue played at prohibited  
games; or if in gaming he haue  
vsed, and wonne by deceit: or  
hath played with persons which  
cannot alienate, as are children  
vnder age, and such like.

If he haue defrauded any iust  
impost, or toles.

If he haue committed any Si-  
monie in what sort soeuer.

If he haue defrauded the Church  
of that which was due, as are  
Tithes, and such like.



If by vnlawful meanes, and euil information, he haue gotten anie thing that was not due vnto him : or hath vniustly hindred others from the obtayning anie benefit, or commoditie.

If he haue giuen any help, or counsel, or in whatsoeuer other manner abetted such as haue taken other mens goods : or (being able and bound therunto ) hath not discouered or hindred any Theft.

*Of the eight Commandment :* Thou shalt not beare false

Witnes.

**I**F he haue borne any false witness in Iudgement, or out of Iudgement : or induced others to do the like.

If he haue spoken any vntruth,  
with notable preiudice, or hurt  
of his neighbour.

If he haue detracted from the  
good names of others, imposing  
falsely vpon them anie sinne, or  
exaggerating their defects.

If he haue murmured in wei-  
ghtie matters, against another  
man's life and conuersation; es-  
pecially of qualified persons, as  
Princes, Prelats, Religious, and  
women of good name.

If he haue giuen care willin-  
gly to detractions, and murmu-  
rings against others.

If he haue disclosed any grie-  
uous and secret sinne of others,  
wherupon hath ensued infamie.  
Which although it were true, and

*a General Confession.* 119

not spoken with euil intention,  
yet is the speaker bound to re-  
store the other's good name, ble-  
mished by his ouersight.

If he haue vttered any secret,  
which was committed vnto him,  
or which secretly he came to see  
or heare : in which case a man is  
bound to restore al damages,  
that afterward happen by such  
reuealing.

If he haue opened other mens  
letters vnlawfully, or for any euil  
end.

If he haue rashly iudged the  
deeds or words of his neighbour  
taking in euil part that which  
might haue been wel interpre-  
ted, and condemning him in his  
hart of mortal sinne.

If he haue promised any thing with intention to bind himself, and afterwards without lawful cause hath omitted to obserue his promise: which is a mortal sinne, when the thing, which is promised, is notable, or when (for want of the promise) our neighbour hath had any notable losse or damage.

*Of the sinne of Pride.*

**I**F that good which he hath (whether it be of Mind, of Bodie, or of Fortune) he hath not acknowledged as of God, but presumed to haue it of himself by his proper industrie; or if he think to haue it of God yet presumed to haue it by reason of his owne merits, not giuing to God the glorie of al.

If

If he haue reputed vainely that he hath anie vertue which he hath not, or to be that which he is not, or more then that which he is: despising others as inferiour vnto himself.

If he haue gloried in anie thing which is mortal sinne: as to haue taken reuenge, or committed any other sinne.

If to the end that he might be esteemed, and held for a person of value, he hath vanted of any good, or euil, which he hath done (whether truly, or falsely) with the iniurie of God, or his neighbour.

If he haue been ambitious, desiring inordinarily honours and dignities &c. doing to that end

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*An Examen for*  
that which he ought not.

If to the end that he may not be noted, and held of smal account, or for feare of the speeches of men, he do that which he ought not, with scandal of his neighbour: or neglect to do that which he ought, as to correct & reprehend others, to conuerse with good persons, to go to Confession, and to do other Christian works.

If he haue stubbornly impugned the truth: or, because he would not submit himself, or seeme to be conuincd, if he hath obstinately defended his manifest errors, against his conscience.

If through arrogancie he hath despised others, doing any thing for their dishonour and despight.

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If for haughtinesse and pride,  
he hath been at excessiue charge  
in Apparel, Seruants, Dyet, and  
other vanities not conuenient  
to his estate.

Gathered out of F. Vincentius  
Bruno of the Societie of I E S V S.

~~~~~

Be mindful from whence thou art  
fallen, and doe Pennance. *Apoc. 2.*

I counsel thee to buy of me gold  
fire-tryed, that thou mayst be made  
rich; and mayst be clothed in white  
garments, that the confusion of thy  
nakednes appeare not; and with eye-  
salve anoint thine eyes, that thou  
mayst see. I, whom I loue, doe rebuke  
and chastise. Be zelous therefore, and  
doe Pennance. *Apoc. 3.*

# ACTS OF VERTVE.

**I**N the making of these ensuing Acts, there must be stirred vp in the wil a liuelie zeale, & affection correspondent to the words ; which is not so to be vnderstood, that these Acts are to be made only when you take sensible contentment, and delight , and enioy great plenty of sweet deuotion in making of them , but so , that they be alwayes made with a serious desire and hartly wishes to please God , & practise the vertue the Act wherof you make. And this is in euery ones power to haue, through God's grace , though he be in neuer so great sterilitie , drynes, and desolation. For the Wil and higher part of man is alwayes wel affected, as often as it wil seriously please God, though there be neuer so great repugnance in the appetite , or lower part , say Spiritual men.



*An Act of Faith.*

**I.** N. N. doe expressely, and distinctly belieue al, and euery article of the Apostles Creed, and in such sense as holie Church vnderstandeth the same. I belieue that there be seauen Sacraments, and that they were instituted by Christ for the comfort of his Church, to the end of the world; and by the vertue they haue from him, they serue as conducts to deriue, yea as instruments to conferre grace to the worthie receauers. More particularly I belieue, that in Baptisme there is remission both of Original, and al other sinne going before the same:

That in Pennance is forginnes of  
al actual transgressions by mea-  
nes of the Priests absolution:  
That in the Venerable Sacramēt  
of the Eucharist there is the real  
presence of the Blessed Bodie and  
Blood of Iesus my Sauour vnder  
the formes of bread , and wine:  
life to the worthie communicant,  
and death to those , who vnwor-  
thily presume to eat therof. I  
belieue also that I am bound to  
the keeping of God's Command-  
ments, and the Law of Nature,  
as also the Ecclesiastical lawes  
of the Church : and that euerie  
one shal receaue of Christ the iust  
Iudge, at the last day , according  
to his works: good or euil. Lastly  
I belieue in general whatsoeuer

the Catholick Church, (*the*  
*Pillar and ground of truth 2. Tim. 3.*)  
teacheth and commande<sup>n</sup> me to  
believe, as also I utterly disallow,  
and disclaime, what the same  
condemneth. This is the Faith  
which I professe, and wherein I  
desire to be found at the houre of  
my death, & in the day of Iudge-  
ment.

*Acts of Hope.*

I repose al my trust, hope, and  
assiance in the mercies of God,  
and in the merits of Iesus Christ,  
in, and by whom I hope for re-  
mission of my sinnes, and reward  
of my good deeds, through whose  
goodnes I trust to continue his  
servant to my lives end, and at  
whose merciful hands after my

death I wait for the Saluation of my soule. *This my hope is layd vp in my bosome. Iob. 19.*

Although euerie moment (merciful Sauour) I commit many imperfections, yet I hope, gracious Lord, by your good help, to arriue to Christian perfection.

O Lord of infinit mercie, as there was neuer sinner that did cal vpon thee, to whom thou didst not shew mercie; soe I hope that thou wilt haue mercie vpon me, calling vpon thee with al my hart.

*Acts of Charitie.*

My Lord God, the chiefest Good of al his creatures, in whom alone is al excellencie, and abso-

lute perfection, I loue with al my hart, with al my soule, with al my strength, esteeming, and prising him aboue whatsoeuer is not himself, louing what els is to be loued, in, and for the loue I beare to him.

O deare Iesu King of al beautie & glorie! I wil no other inheritance but thee. O Iesu my desired good! doe not permit me to loue anie thing but thee, and al other things only for thee.

O most vigilāt Lord & keeper of my soule! take now possession of this my hart, which was created for thee, & pierce it with a thousand wounds of pure loue: that I may euer languish in most sweet sorrow for thee, vpon whom de-

pendeth al my good.

Deare Iesu to thee I consecrate my hart : I beseech thee that nothing created may please me, but that I reioyce only in louing of thy infinit Majestie.

O life of my life, more beautiful then al beauties created ! enflame me with a most desired burning , after thy eternal beauty.

O who wil giue me, my Lord, that I may dye for thee ! that by my corporal death, my soule may be ingulfed in thee her rest, and chaste bed-chamber of al diuine delight!

O my infinit Good ! I doe resigne to thee al that thy liberality hath bestowed vpon me, that

therby I may please thee; and offer on the Altar of my hart my self in sacrifice.

*Acts of loue towards our  
Neighbour.*

Most merciful Lord, I beseech thy infinit goodnes so to illuminate the harts of al sinners, that they may come to doe true penance for their sinnes, and seeke thee with al care, who art the only good of our soules.

Forgiue, sweet Sauour, al those that persecute me, & grant that they may come to loue thee in this life, and after death they may for euer enioy thee in Heauen.

*Acts of Contrition.*

O my Lord Iesus Christ, true

God, and Man, my Creatour and Redeemer, thou being who thou art, and for that I loue thee aboue al things, it greeueth me from the bottome of my hart that I haue offended thy Diuine Maiestie. Loe here I firmly purpose neuer to sinne any more, and to fly al occasions of offending thee, also to confesse, and to fulfil the penance which shal be enioyned me for the same. And for loue of thee I doe freely pardone al mine enemies; & doe offer my life, words, works, and afflictions in satisfaction for my sinnes. Wherefore I most humbly entreat thee, trusting in thy infinit goodnes and mercie, that by the merits of thy most pretious Blood and Passion,  
and



and by the intercession of our Blessed Lady , thy Immaculate Mother, and of al the holie Saints of Heauen, thou wilt pardon me, and giue me grace to amend my life, and to perseuer therein to my death. Amen.

Most merciful Lord, I detest and abhorre al my sinnes onely for thy loue , and resolute to dye a thousand times rather then offend thee in any thing.

Merciful Lord, I detest and renounce al my sinnes , for that they are displeasing vnto thee, & resolute to doe particular pennāce for thy loue.

O that I might ( sweet Iesu ) with my bloud cancel my enormous crimes ! I resolute for the

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time to come not to commit one venial sinne, although I might gaine thereby al that is precious vpon earth.

O sweet Iesus! how it doth displease me that I haue offended thee! doe not suffer that in time to come I offend thee more.

O Infinit Maiestie! I would if it had been thy wil, that I had dyed before euer I offended thee! Certainly in time to come I wil dye a thousand deaths, rather then once to offend thee.

*Acts of Humilitie.*

I. N. N. doe confesse myself to be a most greuous and wretched sinner, yea a verie sink of iniquitie, who by reason of my manifold trasgressions, and con-

tinual ingratitude, wherwith I haue, and dayly doe offend my glorious Creatour, am no otherwise then as a loathsome, and a vile carcase to be throwne out from the sight & societie of men. Notwithstanding such is the patience and longanimitie of my Lord God, as contrarie to my demerits, I am yet endured to breath, and vouchsafed a roome (though vnworthie the basest) among his other creatures, being in comparision of the verie worst, but a stayne and a corruption: yea as a verie counterfait, among orient Pearles.

That my brethren, and others with whom I liue and conuerse, doe better repute of me, it is by

reason of their vertue, and my  
deep hypocresie; their charitie in  
iudging the best of al, and my dis-  
simulation, who endeauour to  
conceale that from the eyes of  
men, which is knowne to mine  
owne conscience, and (alas) too  
manifest in the sight of God: yea  
such is the corruption of mine  
hart, and soe farre I am from an-  
swering to the good motions of  
God's holie Spirit, & from a due  
cooperation with his heauenlie  
grace, as'euē my best actiōs, and  
those wherein I doe most labour  
to approue myself vnto him, I  
feare me doe tast too strong of  
pride, vaine glorie, self-loue, and  
hypocresie; of which were I once  
through God's mercie throughly

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purged, then haply might I, euen from my hart desire, as I doe deserue, to be contemned of al, and to be accounted not humble, but (as I am in truth) most base, vile, and contemptible.

Most meek Sauour, I confesse here before thy presence, that I am more vile then anie mā liuing.

O most merciful Lord there is not to be found in al the world, a man soe vngrateful, or soe faithles vnto thee as I am.

O merciful Lord, theeues and robbers vpon the highways, would haue serued thee in greater perfection then I doe, if they had receaued soe many fauours, and graces as it hath pleased thy Diuine Maiestie to bestow vpon me.

O most benigne Lord, and my Redeemer, that al men did know my vilenes, and miserie; to the end they might dispise me, that haue soe gricuously offended thee.

*An Act of Obedience.*

I. N. N. who of myself cannot think so much as a good thought, doe nothwithstanding stedfastly purpose and resolute by the special grace and assistance of God's holy Spirit, to keep the lawes and statutes of my God; and to walk in the obedience of his commadments to my liues end: and that not soe much in hope of reward, or dread of punishment, as for the loue and bound duty which by the right of Creation and Re-

demption I owe to his Diuine  
Maiestie, who alone is the soue-  
raigne Good of al his creatures.  
And for so much as holy Church  
teacheth that their is no euil so  
great, as is the euil of sinne, nor  
anie thing so contrarie to the Di-  
uine Goodnes, therefore I humbly  
beseech him, whose seruant I de-  
sire to be, rather to inflict anie  
crosse or calamitie vpon me, yea  
to preuent me with corporal  
death, before that malice doe  
change my vnderstanding, or that  
I yeald consent to the alteration  
of this my purpose, which here  
I make to the honour of God,  
the comfort of my soule, and in  
the name of the Blessed Trinitie,  
Father, Sonne, and Holie-Ghost.

*An Act of Resignation.*

Merciful Iesu thy Diuine will be now and euer fulfilled, because whatsoeuer proceedeth therfrom cannot but be good, howsoeuer at anie time it may seeme otherwise to flesh & bloud. Wherefore I. N. N. denying mine owne Vnderstanding, Sence, Wil, Appetite and Desires; yea disclayming al interest and proprietie in myself, doe commend into thy gracious hands my soule and body together with al gifts of Nature and grace which thou of thy goodnes hast bestowed vpon me; being resolved henceforward not to seek mine owne consolation, mine



owne ease, credit, or commoditie,  
but in place therof to endeaour  
that in me thy wil alone may be  
fulfilled, desiring, and as I trust  
in al sincere & vnfayned affectiō,  
that it may euen goe with me in  
al things litle & great, according  
as thou, my Lord and Sauour,  
hast appointed. Therefore whe-  
ther it be thy pleasure to send me  
sicknes or health, pouerty or  
wealth, honour or contempt,  
prosperitie or aduersitie, libertie  
or imprisonment, life or death,  
welcome for thy namesake be  
they, and for that thou hast soe  
willed and ordayned them. Onely  
grant that I may be pattaker of  
thy grace, and continue thy ser-  
uant for euer. But forsomuch as

the Holie Ghost hath pronounced, that the hart of man is deceauable aboue al things, and therefore hast reserued the search thereof vnto thyself: If then in anie chamber or corner of my breast, there remaine anie self-wil, self-liking, or secret reseruacion contrarie to this my absolute and expresse Act of Resignation, let it be thy merciful work so to root out the same, as that I may truly, though not in the like degree of perfection, say as thou, my Lord and Saviour didst vnto thy Father in the Garden, the night before thy passion, *Non sicut ego volo*, Not as I wil, but as thou wilt, not my wil, but thine be done.

Grant, sweet Iesus, euen for

thy Passion sake, and the honour of thy five woundes, that I may performe what by thy grace I haue thus resolved, humbly, feruently, faithfully, constantly, and farre more perfectly then I haue purposed the same.

*An Act of Chastitie.*

Most pure Lord worthie of the entire loue of al harts, I resolve for thy loue to abstaine from earthly delights.

Let my hart (o Lord) be made immaculate, in thy iustifications, that I be not confounded.

*Psal. 118.*

*Acts of Pouertie.*

Most deare Lord I wil possesse noe other thing but thee, & what I haue only for thee.

Doe not suffer me, sweet Iesu,  
to haue any affection to riches,  
honour, beauty, or apparel, that  
al my desire may be after thee.

*Acts of Abstinence.*

Deare Sauour, I resolute here-  
after to eate and drink no more,  
then shal be meerly necessary to  
sustaine this my body with force,  
only to serue thee.

Grant, sweet Sauour, that I  
may neuer seek after exquisite  
meats, to please my tast, but only  
such things as are sufficient to sa-  
tisfie, and maintayne life.

I resolute, deare Lord, to chas-  
tice this my bodie with hunger  
and thirst; to conforme myself  
with thee, the more to please thee.

I purpose ( my Lord ) to take  
away

away my affection and desires  
from eating, and drinking, and  
to apply al my affections, and  
desires wholly vpon thee.

*Acts of Mildnes, Meeknes,  
and Patience.*

Most meek Sauour *Iesus Christ*,  
I doe resolute infallibly for the  
time to come, to beare (as a meek  
Lamb) al iniuries whatsoeuer  
shal be done vnto me by my per-  
secutours, to conforme myself to  
thee, in thy B. Passion.

Most sweet Sauour, with thy  
help, though I should be impor-  
tunately prouoked to anger, yet I  
would shew a mild countenance  
to such, as should molest me.

Doe not suffer me I beseech  
thee my Lord, to scandalize, or

disdaine my Neighbours, for any wrong or dammage that may be done vnto me by them,

Most meek Lord, I doe vndoubtedly purpose before thee, that if at any time I shal be molested, and afflicted by any bodie, to forget, and forgiue it presently, and wholly for thy loue.

Most meek Lord if any euer so great or grieuous troubles should befall me for the Catholick faith which I professe, I will beare them with courage and patience for thy loue.

Most louing Iesus, if there should come vpon me infirmities, sicknesses, and griefes, yet would I support them with patience for thy loue,

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*Acts of Vertue.* 147

*Acts of modestie.*

Grant sweet Sauour, that I neuer goe curiously looking after anie worldly beautie whatsoeuer. I determine (Sweet Iesu) neuer to look vpon any thing, that may inordinately distract my thoughts from thee, my infinit good.

Grant me my God, to order my speeches, guard my senses, and composedly carry my selfe in al my outward behauiour and actions, with that modestie, puritie, and decencie, as becometh thy seruant, and one that is continually in presence of thee, and al the Saints in Heauen.

*Acts of silence.*

Most Modest Sauour Iesus

N 2

*Christ* , keep I beseech thee my mouth , that I may not offend thee with my tongue.

Grant sweet Sauour , that I may be so diligent in the keeping of my tongue , that there may not escape me anie one word that is not necessarie, and profitable for my neighbours.

*Acts of gratitude.*

Most sweet Lord, I render vnto you infinit thanks for your great mercie and benefits , as wel natural as supernatural, which out of your great goodnes you haue bestowed vpon me.

O most merciful Lord ! what is al that euer I can doe in recompence of the infinit benefits which you haue done me, in my Crea-



tion, Iustification, Conseruation,  
with other helps and inspira-  
tions?

O most desired Lord ! at this  
instant according to my deserts,  
I should be burning in the ar-  
dent flames of Hel, if out of thy  
infinic mercie thou hadst not de-  
liuered me ; what thanks then  
shal I render for soe singular a  
fauour ? Most merciful God ! in  
the best manner that I know, or  
can, I cal to our Lord and Sa-  
uiour *Iesus Christ*, the B. Virgin,  
and al the *Quires* of Angels, and  
souls of the iust in Heauen, and  
earth ; beseeching them that they  
would helpe me to render the  
thanks which I owe for thy in-  
finic benefits receaued.

Giue me sweet Iesu, an heroi-  
cal hart, and ful of valour, that  
I may produce the highest acts  
of vertue to thy honour.

Most sweet Sauour I despise  
al honour and applause of the  
world; al I desire is, to put them  
vnder my feet, that my affection  
being seperated from earthly  
things, I may more seriously  
serue thee.

O Iesu my deare Lord and Sa-  
uiour ! I most ardently desire to  
gaine ( at least with thy grace I  
wil endeauour to imitate ) the  
loue of *S. Paul*, the patience of  
*S. Iob*, and the teares, contrition,  
and sorrow for my sinnes, that  
had *S. Marie Magdalene*, the more

to please thee.

Most gracious Lord; al those things and difficulties, which shal represent themselves vnto me in the acquiring of vertues, I wil embrace them with courage, only for thy loue.

*An Act of Perseuerance.*

Let me, my Lord I beseech thee, rather dye ten thousand deaths, then be seperated from thee, and the vnitie of the Catholick Church. Grant me my Lord, that I may perseuer in faithfully seruing thee, this day and euer more.

*Acts of Mortification are*

Now and then to disease the body, standing vpon the feet when one desireth to sit, prostra-

ting himself when he desireth to stand vpright, lifting himselfe vp, and stretching forth the armes in forme of a Crosse, when he feelth slouth, and desireth to leane to any thing; depriuing himself of seeing that which hee desireth; and of speaking when occasions are offered; depriuing himself of some bits of his diet, which doe please him most, and finally execute the sword of mortification of *Iesus Christ* our Lord against al selfwil and inordinate appetits.

*An internal Act of Martyrdome.*

I N.N. doe willingly and from my hart (as farre as my selfe can see into the same) renounce my goods, my fame, my kinred, and frieds, yea the whole world with

whatsoever is most deare vnto me ; and here in the presence of God and his Angels, doe offer vp my selfe, to the sheeding of the last drop of my blood, yea and giuing of soe many liues ( if it were possible I had them ) as there be haire vpon my head, for, and in defence of the Catholick Faith, and euerie point therof; as also in the maintenance of any other pious and iust cause: which death I doe ioyfully and contentedly suffer, not soe much in regard of that good which through God's mercie shal therby redound vnto my soule, as chiefly to the honour of the B. Trinitie, Father, Sonne, and Holie-Ghost. And this my Act of Martyrdome

I doe here make foe expresse and effectual, as on my part I know nothing wanting therunto. But if in the sight of Almighty God, who searcheth the reines, and better knoweth what is in my hart then my self, it be any wise defectiue or imperfect, I beseech him of his mercie to supply what is wanting therunto, so as I may truly say with that holy Father, and B. Martyr S. Cyprian: *Martyrium animo, non animus Martyris deest*, Martyrdome may be wanting to my mind, but my mind neuer to Martyrdome.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

# DEVOVT PRAYERS,

## SOME DAYLY

to be sayd, others at conue-  
nient opportunities.

An Exhortation to prayer, out  
of *S. Iohn Chrysostome.*

**I**T stādeth with our duty, and is very profitable that we employ al the time of our life in Prayer, that thereby our harts may continually receaue the sweet deaw of God's grace; wherof al persons haue no lesse need, then trees and hearbs haue need of the moisture of waters. For they cannot bring forth fruit, except the rootes be comforted with moysture: in like manner it is impossible for vs to be replenished with the beautiful fruits of Pierie, if our harts be not refreshed by prayer.

Euen as a cittie that is not fortified with strong and sufficient walles, easily may fall into the hands of the enemy; so doth the Diuel as easily surprise & subdue to his power the soule, that is not defended with prayer; and filleth it with all kind of wickednes.

Tell me, I pray thee, how canst thou behold the Sunne, if thou dost not first honour him, that made thine eyes to see that most beautiful light? How canst thou goe to table to eate, if thou dost not first honour him, who giueth and furnisheth vs daily with necessarie sustenance, and other great benefits? How canst thou trust to passe the dark night without danger, if thou defend not thy self with prayer?

The enemy, who continually goeth about to spye whom he may find vnarmed and entrap him, seeing a soule guarded with prayer, retireth presently, as a thief that sees the sword ready drawne against him.

He



He that wil haue his prayer fly vp  
to God, let him make it two wings,  
Fasting and Almes-deeds; and it wil  
mount speedily, and graciously be  
heard.

A M O R N I N G  
exercise.

§. 1.

*A prayer to be sayd when we rise.*

**I**N the Name of the Father, &  
of the Sonne, and of the Holie  
Ghost. Amen. In the Name  
of our Lord *Iesus Christ* crucified  
I doe rise; he blesse me, gouerne  
me, keep me, saue me, and confir-  
me in al good works, this day &  
euer more, and after this misera-  
ble life, bring me to life euerla-  
sting. Amen.

*In putting on our apparel.*

O

O sweet Iesu to the end that the shame of my sinful soule may not be seene, couer and cloth the same with the guifts of the Holie Ghost, and with the ornaments of Grace and vertue.

*Being apparrelled pray as followeth.*

In the Name of the Father, & of the Sonne, and of the Holie Ghost. Amen. Blessed be the holie and vndeuided Trinitie, now and for euer more. Amen.

Our Father which art in Heauen, hallowed be thy name. Thy Kingdome come. Thy wil be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespases, as we forgiue them that trespasse against vs. And lead vs not into

temptation. But deliuer vs from  
euil. Amen.

Haile Marie ful of grace, our  
Lord is with thee ; Blessed art  
thou among women, and Blessed  
is the fruit of thy womb , *Iesus*.  
Holie Marie mother of God,  
pray for vs sinners now, and in  
the houre of our death. Amen.

I belecue in God the Father  
Almightie , maker of Heauen  
and earth. And in *Iesus Christ* his  
only Sonne, our Lord. Who was  
conceaued of the Holie-Ghost,  
borne of the Virgin Marie. Suf-  
fered vnder Ponce Pilat , was  
crucifyed, dead and buried. He  
descended into Hel, the third day  
he rose againe from the dead. He  
ascended into Heauen , and sit-

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*Being apparvelled pray as followeth.*

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is the fruit of thy womb, *Iesus*.  
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the houre of our death. Amen.

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and earth. And in *Iesus Christ* his  
only Sonne, our Lord. Who was  
conceaued of the Holie-Ghost,  
borne of the Virgin Marie. Suf-  
fered vnder Ponce Pilat, was  
crucified, dead and buried. He  
descended into Hel, the third day  
he rose againe from the dead. He  
ascended into Heauen, and sit-

teth at the right hand of God the Father Almighty. From thence he shal come to iudge the quick and the dead. I beleue in the Holie-Ghost. The holie Catholick Church, the Communion of Saints. The forgiuenes of sinnes. The Resurrection of the flesh. And life euerlasting. Amen.

I confesse me to Almighty God, to the Blessed Virgin S. Marie to the Blessed S. Michael the Archangel, to the Blessed S. Iohn Baptist, the holie Apostles Peter and Paul, and to al Saints in Heauen, that I haue verie much sinned in thought, word, and work, through my fault, through my fault, through my most hai-

nous fault. Therfore I beseech  
the Blessed Virgin S. Marie, the  
Blessed S. Michael the Archang-  
gel, the Blessed S. Iohn Baptist,  
the holie Apostles Peter & Paul,  
and al Saints in Heauen to pray  
for me vnto our Lord God.

Almightie God haue mercie  
vpon vs, and al our sinnes being  
forgiuen, bring vs to euerlasting  
life. Amen.

Almighty and Merciful Lord,  
giue vnto vs pardon, absolution,  
and remission of al our sinnes.  
Amen. Vouchsafe ô Lord to  
keepe vs this day without sinne.  
Be merciful vnto vs ô Lord, be  
merciful vnto vs, let thy mercie, ô  
Lord, be vpon vs, euen as we haue  
hoped in thee.

O Lord heare my prayer, and  
let my crie come to thee.

*A deuout prayer to God the Father,  
God the Sonne, and God the  
Holie-Ghost.*

O most benigne Father, ô Father most worthie to be prayed vnto; I most miserable wretch, doe offer vnto thee for al my sinnes, which I confesse are many and vile, and for the sinnes of the world the bitter passion and death of thy Sonne, our Lord and Sauour *Iesus Christ*. I offer his labours, his fastings, his wearines, his watchings, his prayers, his teares, his humilitie his bountifulnes, his patience and his charitie; I offer his vexations, and troubles of mind, his anguishesh,



his contumelies, his paines his whippings, and his woundes; I offer al the drops of his most pretious blood: I offer the merits of his most sweet Mother and Virgin Marie, and al the holie Saints.

O most Blessed Iesus my Redeemer. I giue thee humble thanks for thy innumerable benefits which thou hast granted and giuen vnto me, being most vnworthie, and dost daily bestow vpon me: For thy most sacred Incarnation, chaste Natiuity, thy holie life and conuersation, thy most bitter Passion, and the effusion of thy most pretious blood, and for thy death which was most ignominious Make me I

befeech thee partaker of al thy merits, and grant that through the diligent imitation, and following of thy vertues, I may be found a liuely branch in thee, who art the true vine.

O Holie-Ghost my Comforter I commend to thee my soule and body, the beginning and end of my life. Grant me a good entrance and beginning; giue me grace to doe true pennance, that I may be hartily sorry for my sinnes, and from them (by the vertue of thy holie name) I may be purifyed, before I depart hēce from this mortal body. I that am corrupt and blind in my affections and desires, and in mine owne iudgement am easily over-

come, easily I doe erre, and am easily seduced and illuded: wherefore to thee (ô Lord) I wholly commit and offer my selfe. Defend and keepe me thy vnworthy seruant from al euil, teach and illuminate my mind, strengthen my weak spirit against pusillanimitie, and superfluous scruples of conscience, and keep it humble, that it fal not into presumption. Giue me right Faith, immoucable Hope, Sincere and perfect Charity, that I may sweetly delight in thee, I may loue thee hartily, and euery where I may fulfil thy holie wil, and pleasure.

Q holie and Blessed Trinitie, God omnipotent, I commend vnto thee al my busines both

spiritual and corporal. I cōmend  
vnto thee my Benefactours, my  
Neighbours, my Finds, my Fami-  
liars, and al for whome I ought  
to pray; al those which haue de-  
sired, or doe desire my prayers.  
I commend vnto thee the whole  
Catholick Church: renew in it,  
I beseech thee puritie of life,  
grant that each one may correct  
himself, nourish and keep amōg  
them that are members of the  
same Church mutual charity, and  
continually to loue thee. Such as  
doe erre calback into the way of  
saluation, extinguish al Here-  
sies, and conuert those to the  
knowledge of thy faith, which  
as yet doe not know thee. Com-  
fort and lift vp al that are trou-

bled in mind and Conscience, & such as are oppressed with temptations and Calamities. Amen.

*Prayers to our B. Ladie.*

O Blessed Marie, ô most sweet Virgin, haue pittie on me most vile sinner. I salute and honour thee ô Blessed Ladie; obtaine for me of thy Blessed Sonne, ful remission of al my sinnes: obtaine for me perfect mortification, and forsaking of my self; obtaine for me vertue and true humility, patience, charity, refraining and temperance of my tongue, and of my senses; obtaine for me puritie, simplicitie, and freedome of mind, and that I may be one according to the harts desire of thy Sonne. Amen.

O my Lady holie Marie I recommended my self into thy blessed trust, and singular custody, and into the bosome of thy mercie this day and dayly, and in the houre of my death, as also my soule and my body, and I yeald vnto thee al my hope and consolation, al my distresses and miseries, my life, and the end therof, that by thy most holie intercession, and by thy merits, al my works may be directed, & disposed according to thine, & thy Sonnes wil. Amen.

O holie Marie we pray and beseech thee, mother of thine only begotten Sonne Iesus, that thou graciously heare vs in al our needes and necessities, and leaue

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*Devout Prayers.* 169

vs not comfortlesse, nor alone  
without help, in that dreadful  
day and houre, when our soules  
shal goe out of our bodies, but  
assiste and help vs, that we may  
then safely come, and enter in at  
the gates of Paradise, and that we  
may stand before the sight of  
God, and haue that comfortable  
and ioyful beholding of his bles-  
sed visage, that is ful refection of  
al Saintes, in body and Soule.  
Amen.

*In the Morning, at Noone, and Night,  
when the signe of the Aue-Bell is  
giuen (or though no signe be  
giuen, or heard) in honour of  
our Saviour's Incarnation, and  
our Blessed Lady, say*

*The Angel of our Lord de-*

clared vnto Marie ; and she conceived of the Holie-Ghost. *Haile Marie &c.*

Behold the handmayd of our Lord; be it vnto me according to thy word. *Haile Marie &c.*

And the Word was made flesh, and dwelt in vs. *Haile Marie &c.*

*The Prayer.*

We beseech thee , ô Lord, powre forth thy grace into our mindes; that we who know the Incarnation of Christ thy Sonne, the Angel declaring it, may be brought by his Passion and Crosse, vnto the glorie of Resurrection. Through Christ the Same our Lord. Amen.



*A prayer to our Angel  
Guardian.*

I beseech thee, O my most holie  
Angelical Spirit, vnto whom I a  
most vnworthie sinner am com-  
mitted for my fastie and preser-  
uing, that thou wouldest conti-  
nually protect, defend, keep, and  
guard me from al incursions of  
the Diuel, whether I sleep or  
wake, or whatsoeuer I shal be  
doing. Drive from me, O Blessed  
Guardian, by the vertue of the  
holie Crosse al the power of Sa-  
tan: and for that my deserts do  
not any way deserue the same,  
obtaine be thy prayers of the  
most high Iudge, my Lord and  
Saviour, that the wicked fiend  
may haue no place in me. And

when at anie time thou shalt perceave me through frailty, or otherwise to decline from the way of vertue to vice; endeauour to bring me back by the path of iustice to my Sauour. And in what tribulation or straits soeuer thou shalt perceave me to be, let me presently feele the help and comfort of Almighty God, by thy pious intercession and ayd.  
**Amen.**

*A prayer to the Saint, our Patron,  
or Patronesse.*

O Holie and Blessed Saint N. I Humbly beseech thee that thou wilt haue me poore and wretched sinner, in remembrance, before the face of my God and Sauour, that by thy merits and interces-

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sions, I may be preserved from all dangers, bodilie and Ghostlie, that I may daily encrease more and more in vertue and good workes : and at the houre of my death and departure out of this world vouchsafe to succour & defend me against the assaults and deceits of mine enemies, and bring my soule, deliuered and made free from all tribulation, to the ioyes of the Heauenly Paradise. Amen.

*A prayer to All the Saints.*

Al haile, yee holie Saints of God which now haue passed ouer the troublesome sea of this mortalitie, and haue attained to the haven of euerlasting tranquillitie, peace, and securitie, which haue

deserued to be made fellowes & partakers of the heauenly ioyes: being now without care for your selues be ye careful for vs, vouchsafe to be our aduocates, and gouerners; pray vnto our Lord for me, that through your intercession and merits I may in this life obtaine grace, and at the houre of my death, my soule departing in safe and blessed state, may arriue at the sure port of eternal glorie, where you with God almighty do raigne world without end. Amen.

*A Prayer to al the Angels.*

Al haile ye Blessed Angelical spirits, which with most sweet melody doe prayse and glorify our Lord, and of his glorious

presence do continually reioyce:  
haue pittie and compassion vpon  
me poore wretch : and thou es-  
pecially ô holie Angel, the kee-  
per and Gardien of my Soule &  
body, vnto whom by the special  
commandment of God, I am  
committed, I beseech the to exe-  
cute thine office towards me, di-  
ligently and faithfully, and to  
keep defend, and protect me this  
day from al euil, visible and inui-  
sible: Amen.

*A Blessing to be vsed at the end  
of prayer.*

The Imperial Maiestie of God  
blessè one. The Regal Diuinity  
protect me. The euerlasting Dei-  
tie keep me. The glorious unitie  
comfort me. The incomprehen-

ſible Goodnes direct me. The power of the Father gouerne me. The wiſdome of the Sonne quicken me. The vertue of the Holie-Ghoſt illuminate me, and be with me. Amen.

*A prayer to be uſed when we  
begin our actions.*

Preuent we beſeech thee, O Lord, our actions by thy Spirit aſſiſting vs, and in helping forward proſecute them: that al our prayers and works may begin alwayes from thee, and begun by thee may be ended. Through Chriſt our Lord. Amen.

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## IACVLATORIE PAYER S

often 'in the day to be repeated according to the diuersity of opportunities, and occasions.

### §. 2.

**T**Hese ensuing, or such like aspirations, if they be frequently reiterated, either vocally, or only mentally, what fruit they bring, and how efficacious they are to gaine perfection, and transport the mind, and carry it vp from earth to Heauen, the experience of many hath proued, and will better teach then words can expresse. They are called iaculatory or darting prayers, because (amongst other reasons) in a moment they pierce the

Heaven's, and present our requests to Almighty God, testifying the ardent desires, and holy affections of a Soule only seeking and thirsting after the fountaine of al perfection, goodnes, sanctitie, beautie, sweetnes, knowledge &c. aspiring only to loue and enioy him, in whome only, and from whom, are al motiues and incentives of holie loue, and finally only wishing to haue it's conuersation amongst the Saints and Angels in the Heauenly Kingdome; the Kingdome of eternal happines, the Kingdome of God himself: of which Kingdome we shal, if we wil, be ioint-heires with *Iesus Christ* the Sonne of God, and ragne with him, and triumph with him; which he grant Amen.

*Iaculatorie prayers.*

*Blessed be the Name of our Lord God from henceforth, now, and for ever. Psal. 112.*



My God and al : My God and al !  
O giue me thyself ! Nothing but thy  
self !

What is to me in Heauen ? and  
besides thee ( my God ) what would  
I vpon earth ? Psal. 72.

Not my wil, ô Lord, but thine be  
fulfilled; thy wil be done in earth, as it  
is in Heauen.

O Lord before thee is al my desire.  
Psal. 37.

Let al transitory things, o Lord,  
become vile vnto me, and let al things  
that are thine be deare vnto me; and  
thou, o God, aboue al. S. Thom.

Proue me ô Lord and try me; burne  
( with thy loue ) my reynes and my  
hart ! Psal. 25.

For sake me not, ô Lord my God; de-  
part not from me. Attend vnto my

help ô Lord, the God of my Salvation.

Psal. 37.

Let my hart be made immaculate  
in thy iustifications, that I be not con-  
founded. Psal. 118.

To thee, o Lord, I haue lifted up  
my soale: my God in thee is my confi-  
dence. Psal. 24.

Create a cleane hart in me o God:  
and renew a right spirit in my bowels.  
Psal. 50.

Iesu Sonne of Dauid haue mercie  
vpon me.

Lord thou knowest al things, thou  
knowest that that I loue thee!

Iohn 21.

I wil alwayes blesse our Lord: his  
praise (shal be) euer in my mouth.  
Psal. 33.

Blessed art thou, o Lord, in the  
firmament

Devout Prayers. 181

firmament of Heauen, and prayſed,  
and glorified, and extolled for euer.

Cant. 3. Puer.

Let euerie Spirit prayſe our Lord.

Pſal. 150.

Pearce my fleſh (o my God) with  
thy feare. Pſal. 118.

Haue mercie on me, o God, accor-  
ding to thy great mercie. And accor-  
ding to the multitude of thy com-  
miſerations take away my iniquitie.

Pſal. 50.

Why art thou ſorrowful my ſoule?  
and why doſt thou trouble me? hope  
in God, for yet I wil confeſſe vnto  
him. Pſal. 42.

My God is my helper and I wil  
hope in him. Pſal. 17.

Wash me, ſweet Ieſus, with thy  
blood, hide me in thy wonndes.

Q

182      *Deuout Prayers.*

O that I could alwayes remember  
my last end, and so neuer offend my  
Lord God!

Shal not my soule be subiect ( and  
obedient ) to God? Psal. 63.

Heale me, o Lord, and I shal be  
healed: saue me, and I shal be saued.  
Hier 17.

Lord, if thou wilt thou canst make  
me cleane. Mat. 8.

Iesus and his blessed mother be with  
me now, and at the houre of my death.

Into thy hands, sweet Saviour, I  
commend my soule.

Not to vs, o Lord, not to vs, but to  
thy name giue the glorie. Psal. 113.

By the signe of the crosse from our  
enimies our Lord deliuer vs. Offic.  
Cruc.

Virgin Marie, Mother of God, pray

Denout Prayers. 183

to Iesus for vs, O Virgin Mother !

O holie Marie, Mother of our Lord Iesus Christ, obtaine for vs space of repentance, and amendment of our lines; and heare vs, and pray for vs, we beseech thee O Lady.

Illuminate (ô my God) mine eyes that I sleep not in death (of sinne) at awie time. Psal. 12.

Kindle with the fire of the Holie Ghost our raines, & our harts, ô Lord; that with chaste body we may serue thee, and with pure hart please thee.

Now haue I begun, (a better life) this is the change of the hand of the Highest. Psal. 76.

Prone me ô Lord, and know my hart: examin me, and know my parbes. And see if the way of iniquitie be in me, and conduct me in the

184 Denour Prayers.  
euerlasting way. Psal. 138.

What shal I render vnto our Lord  
for al things that he hath rendred to  
me? Psal. 115.

O my Lord Iesus, I am your seruāt,  
I am your bondslane, & the Bondslane  
of your sacred Mother.

O al ye Saints of God vouchsafe to  
make intercession for the Saluation of  
vs, and of al.

Pray for vs ô Holy Saint N. that  
we may be made worthy of the pro-  
mises of Christ.

O deare Iesus, as I desire, and as  
with my whole hart I craue, so giue  
me thy holie and chaste loue, which may  
replenish, and tak, and possesse me  
wholy! Aug.

Giue me, O Lord God, a watchful  
hart, that no curious cogitation may

lead me away from thee. S. Thom.

Grant me, ô Lord my God, that I may reioice or be sorry for nothing, but that which leadeth vnto thee or away from thee. Idem.

O my Truth, my God, make me one with thee in perfect charity! Gerf.

Iesu grant me grace inwardly to dread thee, and to eschue those things wherby I might offend thee.

Draw me, ô Lord, to thee by perfect loue and charity.

Place al thy confidence ( my soule ) in thy God, and let him by thy loue, and thy feare. Gerf.

O my God that I could serue thee and loue thee as thy Angels and Saints in Heauen doe ! and alwayes remember that thou art truly present with me.

*Haue mercie on the soules in Purgatorie, for thy bitter passion, I beseech thee; and for thy glorious name Iesu.*

*When, my God, shal I receaue thee with due deuotion in the Sacrament of the Altar? Ah why comest thou not now with the same vertue spiritually vnto me!*

*Let that ioy be wearisome to me, my God, which is without thee: and let me not desire any thing that is out of thee. S. Thom.*

*Deus tibi se. Tu te Deo.*

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## A N E V E N I N G

exercisc. s. 3.

**I**N the Name of the Father and  
of the Sonne, and of the Holie



Ghost. Amen. Blessed be the holy  
and yndeuided Trinitie, now, and  
euer, and world without end.

Our Father. Haile Marie. I  
believe in God. I cōfesse me &c.  
*as in the Morning Exercise.*

*An Euening Prayer.* Ex  
virid. Spirit,

Almightie and euerlasting  
God, I yeald the most hartie  
thanks for that thou hast vouch-  
safed of thy great mercie & good-  
nes, to preserve me this day from  
al euil. And beseech thee moreo-  
uer for thy bitter death and pas-  
sion, most mercifully to forgiue  
me wretched sinner al mine of-  
fences, that this day I haue com-  
mitted by thought word & deed:  
and hereafter to preserve and

keepe me from al danger as wel  
of body as of soule, to the end I  
may rise againe in health, to praise  
the name of thy Maiesty, and ioy-  
fully serue thee in thanks-giuing,  
with a chaste body, and a cleane  
hart. Amen.

*An other prayer for the night.*

O Lord God & my Heauen-  
lie Father, for asmuch as by thy  
Diuine ordinance the night ap-  
procheth, and darknes beginneth  
to ouerwhelme the earth, & time  
requireth that we giue our selues  
to bodilie rest & quietnes, I yeald  
vnto thee most hartie thanks for  
thy louing kindnes which hast  
vouchsafed to preserue me this  
day, from the danger of mine  
enemies, to giue me my health to

feed me, & to send me al things  
necessarie for the comfort of this  
my poore and needie life. I most  
humbly beseech thee for Iesus  
Christs sake, that thou wilt mer-  
cifully forgiue me al that I haue  
this day committed against thy  
fatherlie goodnes, either in word,  
deed, or thought; and that thou  
wilt wouchsafe to shadow me  
this night vnder the comfortable  
wings of thy almightie power, &  
defend me from Satan, and from  
al his craftie assaults, that neither  
he, nor anie of his ministers haue  
power ouer either my bodie or  
my soule. But that although my  
bodie through thy benefite en-  
ioyeth sweet & pleasant sleep, yet  
my Soule may continually watch

vnto thee, think of thee, delight  
in thee, & euermore praise thee:  
that when the ioyful light of the  
day returneth according to thy  
godlie appointment, I may rise  
again with a faithful soule, and  
vndefiled bodie and so afterward  
hehaue myself al my life-time ac-  
cording to thy blessed wil and  
commandment, by casting away  
the works of darknes, and put-  
ting on the armour of light, that  
men seeing my good works, may  
therby be prouoked to glorifye  
thee my heauenlie Father, which  
with thy onlie begotten Sonne  
Iesus Christ our onlie Sauour,  
and the Holie-Ghost, that most  
sweet comforter, liuest & raigest  
one, true, and euerlasting God,

world without end. Amen.

*A prayer to our B. Lady.*

O benigne and most sweet Lady , most meeke, most mild, and most gracious : obtaine for vs B. Virgin grace, & strength to withstand and overcome al our enemies, ghostly and bodilie, visible and inuisible : that after the course of this short life , we may by thy gracious help attaine euerlastiug life in the Kingdome of Heauen, where we may with thee, Holie Virgin , euermore dwel, and with al Holie Angels, Archangels, Patriarchs, and Prophets , Apostles and Martyrs, confessours, Virgins, & widowes, worshiping glorifying , and magnifying our B. Lord, and thee

Holie Virgin , in euerlasting  
blisse without end. Amen.

*A prayer to our Good Angel.*

I beseech thee O &c. *as in the  
Morning Exercise.*

*The manner of examining our Con-  
science, daily to be vsed, at  
least at Night.*

1. To giue God thanks for al be-  
nefits formerly receaued, and es-  
pecially of that present day.
2. To demand grace and true  
light, to know and hate our sin-  
nes.
3. To cal our soules to account,  
wherim we haue that day offen-  
ded God : hauing special con-  
sideration vnto such defects  
wherunto

wherunto we are most inclined.

4. To crave pardon humbly of God for al sinnes and defects, wherof we find ourselues guilty.

5. To make a firme purpose through God's grace to auoid sinne hereafter, with intencion to confesse those wherin we haue transgressed.

Lastly say Pater noster, Ave Maria. Credo.

The grace of our Lord *Iesus Christ*, the vertue of his most glorious Passion, the signe of the Holie Crosse, the integritie of the B. Virgin Marie, the blessing of al Saints, and the prayers of al the Elect of God, be betweene me and al mine enemies, visible, and inuisible, now and in the

R

houre of my death. Amen.

Accept most Clement God by  
the prayers and merits of B. Ma-  
rie euer a Virgin, and of al Saints,  
men and women, the office of our  
seruice, and if we haue done any  
thing prayse-worthy thou being  
merciful regard it, and what is  
done negligently clemently par-  
done; who liuest and raignest  
God in perfect Trinitie, world  
without end, Amen.

DEVS TIBI SE.

Tu te Deo.



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**PRAYERS TO BE SAYD**  
before and after Confession,  
and Receauing, and at  
Holie Masse,

S. 4.

*Prayers before Confession.*

**M**Ost soueraigne, mightie, &  
merciful Lord, who of  
thine infinit loue and mercie to-  
wards mankind, hast ordained  
in thy Church the Sacrament of  
Pennance, as a soueraigne salue  
to heale our spiritual wounds,  
and to purge vs from the vnclea-  
nesse, wherewith we after Bap-  
tisme haue any way defiled our  
soules : I. N. thy most vile and

R 2

vngateful creature , hauing  
offended thee manie waies and  
most grieuouſly, purpose through  
thy grace ; to fly vnto this Sacra-  
ment for my remedie , and accor-  
ding to thy diuine Ordinance , to  
confesse my ſinnes vnto thy Ser-  
uant; hoping thereby, that accor-  
ding as thou haſt promiſed, I ſhal  
receaue a ful and perfect abſolu-  
tion from my ſinnes.

Giue me grace therefore ( O  
Lord ) that like as of thy good-  
neſſe thou haſt inſpired into my  
hart, a deſire to apply this reme-  
die vnto my ghofthie griefs: ſo I  
may in due reuerence, contrition,  
and ſinceritie vſe the ſame, to the  
glorie of thy Name, and to the ful  
forgiuenelle of my ſinnes. Open

the secrets of my soule, vnto me  
( O Lord ) and make me to  
know al my sinnes and iniqui-  
ties whatsoeuer. Giue me also  
due sorrow and contrition for  
the same, and grace to vnfold  
them to thy Vicar, my ghostlie  
Phisitian, purely, plainely, sor-  
rowfully and sincerely: with  
firme and constant purpose  
through thy grace to amend my  
life hereafter.

O Lord, my gracious God, and  
onlie comfort of my soule, seeing  
thou desirest that in al things I  
should sincerely serue thee, and I  
through thy grace, desire nothing  
more then to do the same: why  
is it ( O Lord ) that I stil offend  
thee? Why fal I so often into re-

lapse of my former follies? Thy grace is not wanting, but my vngratefulnesse, and inconstancie is the cause therof; for the which I am most hartily sorrie. Euen now I determine to fight manfully, and by and by I faint and faile in my former purpose. Rightly therefore am I in respect hereof to humble my self, and to make account, that on the earth there liueth not a more vile and wicked creature then my self. Increase in me daily thy grace, and soueraigne vertue of humilitie, I most humbly beseech thee: and grant me grace, that once I may perfectly know thee, and know my self: Thee in thy Maiestie and mercie; my self in mine abomi-

nations and miserie: and that at length I may fight more manfully, and gaine the victorie ouer mine enemies, through thy gracious help and fauour, my onlie Redeemer & Sauour *Iesus Christ*, who with the Father, & the Holie-Ghost, raigest one God eueralstingly, Amen.

*A Sinners Sob &c.*

O most worthie Redeemer & Sauour of Mankind, I a vile and a wretched sinner, in hope of pardon and absolution, humbly prostrate my self before thy sacred feet, confessing vnto thee, and accusing my self of al my faults and haynous trasgressions, wherwith vnto this houre I haue offended my Lord and maker,

that I haue not trembled to commit those execrable sinnes, for which thy sacred bodie (sweet Iesus) endured so great paines and torments vpon the Crosse. I confesse my great ingratitude, that I haue been vnto this houre so vnthankful to thee, and to thy Father, for al thy loue, graces, and benefites bestowed vpon me, that thou hast patiently spared me so long a time persisting in euil, and continuing my wicked and vngracious courses, that in mercy thou hast tolerated so great contempt of thy diuine wil and commandments: yea so exceeding and so boundlesse hath been thy charitie, that instead of casting mee into Hel fire (as for

these my offences I had iustly deserved ) thou contrariwise hast expected me to pennance and amendment of life. For which cause , how often hast thou knockt at the dore of my hart by thy heauenly inspirations ? how often hast thou preuented mee with blessings ? allured me with comforts ? drawne me with fauors ? yea forced me many times by Crosses and afflictions , to seeke vnto thee ? and yet neither hath my flinty hart been molified therewith, nor my wil reclaimed. A wonder it is , that now at last, comming to find the foulnessse of my errour , my very hart doth not burst with extremitie of contrition. Hath Hel itself sufficient

torment to punish such wicked-  
nesse? and to take vengeance of  
such exceeding ingratitude? Un-  
worthy I am to be called thy  
creature, or whome the earth  
should beare, much lesse afford  
nourishment and things necessa-  
ry for preservation of my life:  
nay doubtlesse, had not thy  
mercy withheld them, both  
Heaven and earth, the Elements  
and al Creatures had long ere this  
taken vengeance of me for such  
horrible contempt and abuses.

O how manie thousands in the  
world by thy righteous iudge-  
ments are already condemned to  
the neuer-ending torments of  
Hel-fire, who neuer came neere  
the measure of my mortal trans-



gressions; yea, who in comparison of me a sinful caytife, might rather be Saints in Heauen, then damned soules adiudged as they be vnto eternal perdition.

But now O merciful Father, O God of pittie and compassion, in vnfayned sorrow and remorse of conscience for al my misdeeds, I throw my self down at thy feet, humbly beseeching thee to be reconciled vnto me, to pardon al my offences, both new and old, to look vpon me a miserable and a wretched sinner, with the eye of mercie, as thou didst the Penitent Publican, the sinner *Magdalene*, and the Apostle that thrice denied thee: be pleased to admit me againe into thy grace

and fauour.

Lord, I pray thee, work that speedily in me, for which cause thou hast so long spared me, and to which from eternitie thou hast ordained me: woe is me, that I should leaue so louing and so kind a Father, who hath neuer ceased to procure my good, that I haue refused to bestow vpon him my hart, who would haue made it a temple and an habitation for his owne sollace and abroad, which by keeping from him, my self haue defiled with much filth and corruption; yea made it a vessel of impietie, a stew of vncleane thoughts and cogitations. In a word, I confesse my self to be the most vicious creature

creature vpon Earth, yet the rather wil I throw myself into the sea of thy mercie: for as my finnes be numberlesse, so be thy mercies endles.

O most louing Father, if thou wilt, thou canst make me cleane. Heale the wounds of my soule; for vnto thee do I open the sore. Remember thy self, sweet Lord, of that comfortable speech pronounced by the mouth of one of thy Prophets: *Thou hast committed folly with manie louers; yet turne thee againe vnto me, and I wil receaue thee.* Much confidence haue I in this thy sweet and comfortable saying, and with al my hart do I retorne vnto thee, as if to me & none else this promise

had been made. I am that defiled soule; I am that prodigal child, I am that vnfaithful seruant, who haue separated my self from thee, the Father of Lights, from whom al goodnes doth flow. I haue forsaken the fountaine of liuing waters, and haue digged vnto my self Cisterns, which wil hold no water, contenting my self with such barren cōforts, as the creatures did afford me, such momentarie and fading pleasures, as to the great detriment of my soule, I haue tried to be lighter then chaffe, and more vaine then vanitie itself.

But what is past, gracious God, let it be cancelled and forgotten; and for the time to come let there

be an eternal league of friendship  
and amitie betwixt vs ; namely  
that thou wilt vouchsafe to be  
my merciful Father , and that I  
again may be thy obediēt child.  
Lord thou seest, I do not aske of  
thee riches, honours, or long life,  
but only this , euen this thing  
alone , which with al possible  
importunitie I vrge , and neuer  
wil cease to craue , that from this  
present houre to my liues end , I  
may neuer more offend thy Di-  
uine Maiestie , or defile my con-  
science with anie mortal offence.

Grant a poore sinner this his  
humble suit, for the merits, death,  
and passion of thine onlie and  
best-beloued Sonne Christ Iesus,  
my alone Sauour and Redeemer;

to whom with thee & the Holie Ghost, three Persons & one ever-living God, be al honour & glorie now and for ever.

*A prayer to be sayd whilst the Priest  
giveth the Absolution.*

Most Merciful Lord, I detest and abhorre al my finnes, only for thy love, and resolve to diea thousand times rather then to offend thee in any thing.

This prayer, or the like short aspiration, is only to be vfed mentally; for at the time of Absolution it is not good to pronounce anie thing vocally, but in the quiet repose of a recollected mind to offer and consecrate your hart to our Saviour Christ, with firme purpose neuer more to offend him,

but for his loue who is of infinit goodnes, sanctity, beauty sweetnes, &c. to serue him on earth as (if it were possible) the Angels in Heauen doe.

*A prayers after Confession.*

O God of mercie and pittie, hauing now through thy gracious goodnesse disburdned my conscience of the guilt, where with it was oppressed, and in the lowliest wise I might, vnfolded al the sinnes I could possibly think of, vnto thy Minister my Ghostlie Father: I most humbly beseech thee to accept this Confession, and to forgive me my trespasses as wel remembred, as forgotten.

Grant me grace, O Lord, to

liue more carefully and diligently heerafter, and to refraine from my former follies which I vtterly detest, and through thy grace doe firmly purpose neuer any more to offend in. Specially, O my gracious and benigne Satiour, giue me grace to withstād these temptations, wherewith I am most grievously infected (*Heere are the temptations wherewith one is most troubled, to be rehearsed:*) As also grace to eschew al occasion of offending, so much as possibly I may.

The iust man, as Scripture telleth, falleth seauen times a day: much more then shal I fal (O my Lord) hauing through mine owne most vile abominations,



very greatly encreased this weak-  
 nesse and blindnesse, I receaved  
 from my fore-father Adam; yet  
 Lord, as I hope, & purpose firm-  
 ly (by thy merciful fauour) to re-  
 fraine from consenting to anie  
 mortal sinne, which I most hum-  
 bly beg of thee to preserue me  
 from, whilst I liue; so wil I (by  
 thy goodnesse) detest and perse-  
 cute my venial sinnes and imper-  
 fections, during my life. Grant  
 me grace so to doe, O merciful  
 Lord, and that as heretofore I  
 haue without anie remorse of  
 conscience, most hainously trans-  
 gressed thy Commandments in  
 euerie sort, so now I may feele  
 iust remorse and sorrow, for eue-  
 rie sinne and imperfection what-

soeuer. And that I may the better performe this, grant me grace, my sweet Sauiour *Iesus Christ*, that I may perseuer discussing my conscience, euerie night more diligently then other, according to the good instructions it hath pleased thee, by thy seruant to impart vnto me; and that each morning I may so happily beginne the day, by offering to thee the first fruits of al my actions, as that the rest therof may euer more be passed to thy glorie. As for my pennance that is enioyned me and not performed already, fauourably I beseech thee to assist me, both in the perfect remembring, and in the diligent executing therof in good time. And grant that by

thus endeavouring my self daily,  
through thy grace, to amend my  
life, I may both live and die a  
true penitent: and also obaine  
through the merits of thy blessed  
Passion, a full forgiveness of my  
sinnies in this world, and in the o-  
ther, life everlasting; Through  
*Iesus Christ* our Lord and Saviour.

I beseech thee, O Lord (*Iesus*)  
let this my Confession be grateful  
and acceptable to thee, by the  
merites of Blessed Marie thy Mo-  
ther, ever a Virgin, & of al Saints;  
and whatsoever hath now been  
wanting vnto me, & at other ti-  
mes of the sufficiency of Contri-  
tion, of the puritie and integritie  
of Confession, let thy pietie and  
mercie supply, and according to

the same, vouchsafe to account me more fully and perfectly absolved in Heauen, who liuest & raignest for euer, Amen.

*A prayer before Holie Masse.*

**A**lmighty & most merciful Father; vnto thee al the Heauēlie companie of the celestial Citie, al the blessed orders of saued Spirits, do incessantly with due reuerence, sing continually, glorie, and euerlasting praise. Thee, O Lord, al Saints and soules of holie men doe laud and magnifie, with most worthie and con-digne honour, as to whom al praise, honour, and glorie is most iustly due. Nor is there any creature, be he neuer so worthie, that

can sufficiently, according to thy worthinesse, giue vnto thee wor-  
thie and sufficient praise. For  
thou art that vnspeakable, vn-  
comprehensible, and euerlasting  
Goodnesse. Thou, good Lord,  
hast made me, thou hast through  
the merits of the bitter Passion  
of thy most blessed Sonne, which  
he vouchsafed to suffer for man-  
kind, restored me to the state of  
saluation. To thee only is due al  
laud and honour, if anie good  
thing be found in me. O good  
Lord, I miserable wretch, a crea-  
ture of thy making, a poore  
worme of the earth, haue a  
good wil to laud and magnifie  
thee with al my mind & whole  
intent; but without thy special

grace, I find my self faint , and  
wonderful weak. Wherefore I  
come to thee my God, my life, &  
my strength, my hope, and onlie  
comfort, to craue thy mercie and  
grace, to giue me power to praise  
thee. Grant of thy vnspeakable  
mercie that I may worthily praise  
and honour thee : and that what  
I doe therein, may be pleasing &  
acceptable to thee. Grant me the  
light of thy grace, that my mouth  
may speake , and my hart studie  
thy glorie, and my tongue may be  
occupied only in the song of laud  
and praise to thee. But because al  
praise in a sinners mouth is vile,  
and I must of force confesse my  
self manifoldly to haue offended  
with my lips. cleanse thou , O  
good

good Lord Iesu, my hart from all  
flesh and sinne. Sanctifie me, most  
mightie Lord and Sauour, both  
inwardly and outwardly, and  
make me worthie to magnifie  
thee: receaue of thy infinit good-  
nes, the Sacrifice of my lips, and  
make it acceptable in thy sight:  
let the saour therof be pleasant  
and wel-smelling vnto thee: let  
thy holie sweetnesse possesse  
wholy my mind, and feed my  
soul with the fulnesse of inuisible  
things. Let my soule, good Lord,  
be quite cut off from visible  
things, and wholy giuen to the  
studie of inuisible things: cleane  
separated from earthlie things, &  
wholy addicted to heauenlie Me-  
ditations: and make my soule see

T

the wonderful light of thy Ma-  
iestie. O Almighty God, inspire  
thou my hart, that I may conti-  
nually giue thanks vnto thee, &  
honour thee. Grant me grace,  
that in this pilgrimage and vale  
or miserie, I may so praise thee,  
that through thy mercie and  
grace, I may be associated to their  
holie fellowship which see thee  
euerclastingly, and sing praises to  
thee, world without end, Amen.

O most clement Father of  
mercies, and God of al consol-  
tion, who hast bestowed not on-  
ly once, thy only begotten Sone  
vpon the Crosse for our recou-  
rie, but wouldst that his Oblation  
most acceptable vnto thee, should  
daily be renewed in the Church, to



renne in vs the fruit therof: grant vs, we beseech thee, so attentively, reuerently, and louingly to be present at this so admirable, and most wholesome mysterie of thy pierie, that we may be able most effectually to attaine the participation therof. Through the same our Lord.

*Prayers to be sayd at the time  
of holie Masse.*

**A**Lmightie & everlasting God, I most humbly beseech thee vouchsafe to looke vpon this congregation, and mercifully accept the prayers of thy Church, made vnto thee for vs al by the ministerie of this Priest, & therby for thy mercies sake, giue vs remission of al our sinnes, integritie of

mind, health of bodie, necessarie sustentation, peace in our dayes, temperate ayre, fruitfulnessse of the earth, vnitie of Faith, rooting out of al Heresies, destruction of al wicked counsels, encrease of true Religion, earnest charitie, sincere deuotion in prayer, patience in troubles, joy in hope, and whatsoeuer is for our soules health, needfvl, and most belonging to thy glorie, through Iesus Christ our Lord. Amen.

O most high Priest and true Bishop Iesus Christ, who hast offered thy self to God thy Father, vpon the Altar of the Crosse, a pure and Immaculate Host for vs wretched sinners, who hast left vnto vs thy flesh and bloud in a

Sacrament, which is made by thy  
 Diuine Omnipotencie, and hast  
 ordayned this Sacrament, which  
 thou commandest to be offred in  
 remembrance of our saluation,  
 by the same thy almightie power,  
 I beseech thee, that thou wilt  
 grant me poore sinner, worthily  
 to remember thy blessed Passion,  
 and to resigne and consecrate my-  
 self, and al that I haue, wholly to  
 thee, who art my Lord and Re-  
 deemer, and to be present at this  
 heauenlie Sacrifice with feare &  
 reuerence, with puritie of hart,  
 and plentie of teares, with spiri-  
 tual gladnesse, and heauenlie ioy;  
 let my mind tast the sweetnesse  
 of thy blessed presence, and per-  
 ceauce the troups of thy Saints

& Angels, which are about thee.  
Amen.

O most merciful Lord Iesus Christ, in the remembrance of thy most Blessed Incarnation, Death, Passion, Wounds, Sorrows, Griefes, Sighes, Teares, and drops of thy most precious Bloud, and in remembrance of thy most infinit loue to mankind, and in the vnion of this Oblation, and of that Sacrifice, by the which thou didst offer thy self on the Altar of the Crosse, I doe offer my self to thy prayse and glorie: humbly beseeching thee to giue to the liuing grace, to the deceased peace and rest, and to vs al, mercie and life euerlasting. And I commend vnto thee, ô Lord, my

soule and bodie, and al that is within me, most humbly beseeching thee to haue mercie vpon me, and vpon al those whom I am bound in respect of Nature or friendship to pray for: as N. and N. &c.

We thank thee O Lord God merciful Father, that thou didst vouchsafe to send thy only begotten Sonne Iesus Christ, into this wretched world to dye for vs al, the most shamefull death of the Crosse, to the end that he might offer himselfe to thee, through the Holie-Ghost a most pure, cleane, holie, & acceptable Sacrifice for our sinnes: & might so purge our wicked conscience from al spots of vncleanesse. By

this thy exceeding great loue to vs, and by these most cruel torments of thy Sonne our Saviour, we most humbly beseech thee that thou wilt preserve in vs continually those most noble fruits of his Redemption, and make vs also dayly to dye with him to the world, and to be crucified to the lusts and desires of the flesh, and to live to thee only al our life: So that in the end we raigne eternally with him; where thou with the same thy Sonne, and the Holie Ghost, liwest & raignest one true and living God, for ever & ever. Amen.

*A reflection to be made (as opportunity shall serve) at the time of  
Holie Masse.*

At Holy Masse it is meet to spend  
some time in considering your self  
unworthy to be present among so many  
thousands of Angels, and Saints, as are  
there ( although inuisibly to vs ) ten-  
ding vpon him with al reuerence,  
whom we through our sinnes caused to  
dye a most bitter death, and whome  
through our euil life, we from time to  
time as much as in vs lyeth, doe crucify.  
Think how great his loue is to vs which  
by this dayly Oblatiō would preserue  
vs in that estate, wherunto he once  
brought vs. These benefits and others  
considered, let vs examin our selues,  
and our behauiour to so gracious a  
Lord, and say with the Publicane: O  
God be merciful to me a sinner; and  
being hartily sorry that euer we haue,  
offended him, let vs offer our harts,  
vnto him in the most absolute manner  
that possibly we can with a firme reso-  
lution, neuer more to offend so Good  
a God, but ( according to our state and  
vocation ) to serue him as perfectly in

earth as the Saints in Heauen; til in his peace we end our dayes , and in his Kingdome enioy him , and praise him for al Eternitie.

*Prayers before Receauing.*

**O** Lord God, most merciful Saviour of mankind, Heauenly Bread , and life of our soules ; I haue sinned against Heauen and before thee, and am not worthie to be partaker of these most sacred and immaculate Mysteries of thy precious Bodie and Bloud; but through thy grace vouchsafe to make me worrhie to receaue this most Blessed and dreadful Sacrament, to thy honour , and my soules saluation. Amen.

Whence proceeds this so singular and high benefit, that thou,



ô Lord of Angels and the glorie  
of Heauen, dost thus, graciously  
vouchsafe to come to me vn-  
cleane worm, as I am, and in this  
Sacrament thus to ioyne & vnite  
me vnto thee ? Oh with how  
great contrition, with what flood  
of teares, with what dread and  
reuerence, with what puritie of  
mind and bodie ought this most  
high and stupendious Mysterie  
to be receaued ! Blessed be he,  
that cometh in the name of our  
Lord, to feed, vs his poore sheep  
in the desert of this world ; his  
delight being, to conuerse with  
the sonnes of men. O vnspeak-  
able and immense goodnes of  
thine Sauour of the world, who  
thus mercifully dost inuite nos

only the iust, but euen sinners to  
this thy Diuine Table ! I beseech  
thee, most gracious Lord, that I  
may worthily approach ther-  
unto, and mercifully grant me  
the soueraigne fruits therof; blot  
out al sinnes past, preserve me  
from anie to come, extinguish al  
vicious affectiōs in me, enlighten  
my vnderstanding, encrease ver-  
tues, strengthen me against temp-  
tations, afford me conuenient re-  
lief of bodie and mind, and thy  
gracious help in life and death;  
finally so transforme me into thy  
self, as I may become & remaine  
altogether one spirit with thee.  
Let no spot of sinne, I humbly  
beseech thee, remaine in me,  
whome thou now vouchsafest to  
refresh

refresh with such a soueraigne food, which is, so present an antidote against the poison of al sinne, and to him that worthily comes therunto, affordeth greatest plentie of al vertue & grace.

Lord, I am not worthie, that thou shouldst come vnder the roof of my house; or shouldst rest or dwel in me so vncleane an habitation. But because it was thy gracious fauour & charitie in this Sacrament after an vnspeakable manner to cōmunicate thy self, vnto thy people, & vnder the forme of bread wouldst be handled and receaued by verie sinners, be merciful vnto me, who inuited presume to come to this thy heavenly Bancker, humbly and earnestly

desiring to enioy that benefite thereby, wherof thy self didst say: *He that eateth my flesh, and drinketh my bloud, remaineth in me, and I in him. He that shal eate of this bread, shal liue for euer.* Be therefore to me the bread, that thus giueth life to the world, and plentifully sustaines as pilgrims in this life, and yealds al good, to the needy. Let the receauing of thy most precious Bodie & Bloud be so holesome and efficacious vnto me, that my hart may therby be established in thy feare, and confirmed in al grace necessarie for me. O Iesu, most sweet Manna, feed me that am hūgrie; and graciously worke life in me, that of my self deserue nothing

but death. Enter into the house of my soole, and bestow a new blessing vpon it: that being wholly renewed, I may most vnitedly liue with thee, who through thy goodnes hast promised to be al in al to me. Behold then how thou art conioyned to me, and I to thee: remaine alwayes in me, sweetest Iesu, who art my hope, my strength, and euerlasting saluation; to whome with the Father, and the Holie-Ghost, be al prayse, glorie, and thanks-giuing for euer and euer. Amen.

*Prayers after Receauing.*

**I** Giue thee thanks, ô holy Lord Father Almighty, eternal God, which hast vouchsafed to replenish me a sinner, thy vn-

worthie seruant, through no merits of mine, but by the onlie vouchsafing of thy mercie, with the pretious body and bloud of thy Sonne, our Lord Iesu Christ; and I beseech thee that this holie Receauing may not be to me as a guilt vnto punishment, but as a wholsome intercession vnto pardon. Let it be vnto me an armour of faith, and shield of good wil. Let it be a riddance of al my vices, a driuer out of concupiscence and lust, an encrease of charitie, patience, humilitie & obedience; a firme defence against the wiles of al enemies, as wel visible as inuisible, a perfect quieting of my motions, as wel carnal as spiritual, a firme cleauing vnto

thee, one, and true God ; and a happy consummation of my end. And I beseech thee, that thou wilt vouchsafe to bring me a sinner, vnto that vnspeakable feast, where thou with thy sonne and the Holie-Ghost, art a true light to thy Saints, a perfect fulnes, an euerlasting gladnes, an absolute ioy, and perfect felicitie. Through Christ our Lord.

Lord God Almighty, Father of our Lord Iesus Christ, who graciously dost heare the prayers of such as call vpon thee in truth, yea foreknowest their requests though they were silent; we giue thee thanks, that thou hast vouchsafed to make vs partakers of the most holie Mysteries of this

Blessed Sacrament of thy Sonne,  
which thou hast afforded vs in  
cōfirmation of thy grace, encrease  
of pietie, and remission of our  
sinnes; because the Name of thy  
Christ is inuoked vpon vs, and  
we are reconciled to thee; who  
hast seuered vs from the Cōgre-  
gation of the wicked, ioine vs  
with those that are consecrated  
to thee; strēgthen vs in thy truth,  
by the illumination of the Holie-  
Ghost, make knowne vnto vs,  
what as yet we are ignorant of,  
supply what is defectiue, cōfirme  
what we know. Keep thy Priests  
vndefiled in thy seruice; Main-  
taine Kings in peace, Magistrats  
in iustice, the ayre in holesomnes,  
the fruits of the earth in prospe-



ritie , and the whole world in  
good gouernment. Represse the  
Natiōs that wage vniult warres;  
conuert those that are in errour:  
sanctify thy People , defend vir-  
gins, and blesse the married with  
mutual loue and loyaltie; streng-  
then the weake and ignorant,  
bring children in thy feare to  
man's estate and ripe yeares, con-  
firme those that are newly con-  
uerted to thee , instruct such as  
yet remaine in errour and igno-  
rance , and make them worthie  
to be imitated by others; and fi-  
nally vouchsafe to gather vs al  
into thy Kingdome of Heauen,  
through our Lord Iesus Christ,  
to whome with thee and the  
Holie-Ghost be al glorie , ho-

nour, and worship, world without end. Amen.

Most merciful Lord, and Redeemer of our soules, we render thee euerlasting thanks, for that thou hast this day made vs wor-thie of the participation of thy heauenlie and immortal Myste-ries. Direct our way, we humbly beseech thee; keep vs in thy feare; defend our life, guide our steps, and euermore protect, deliuer, and saue vs through thy mercie, and the intercession of thy Bless-ed Mother. Be thou extolled aboue the Heauens, ô God, and thy glorie aboue al the earth, now and alwayes, and for euer, and euer. Amen.

Most gracious Virgin Marie,

Queen of heauen and earth, who  
in thy sacred womb didst worthi-  
ly beare the same Lord and Crea-  
tour of al, whome at this present  
I haue through his fauour recea-  
ued. I pray thee, most holie Mo-  
ther of God, thou wilt be pleased  
to intercede for me with the same  
thy Sonne, that in what manner  
soeuer I may haue been faultie  
and not worthily behaued myself  
in the receauing of this Sacra-  
ment, he mercifully grant me  
pardon of al such my negligence  
and vnworthines. Thou being  
alwayes chaste, pure, & innocent,  
didst after the conception of thy  
Sonne become more chaste, pure,  
holie, and grateful to God: O that  
I also might after the receauing

of this Diuine Sacrament, be so sanctified, that at least I may preserve my soule & bodie free from all stayne of deadlie sinne. Thou hauing conceaued thy Sonne by the Holie-Ghost didst ioyfully sing magnificent prayles to our Lord, and didst wonderfully reioyce in God our Sauour. O that I might by thy prayers, ô Virgin-Mother, obtaine this happines, as with this sacred Communion to ioyne a new and ardent Spirit, and to continue alwayes my bounden thanks for this so inestimable benefit, this day receaued at the hands of my God, and that I may neuer be found so unhappie as euer to shew myself vnthankful to him my Redeemer,

but approue myself, his faithful  
seruant in al things, during this  
life, and herafter to enioy his  
euer-blessed presence in Heauen;  
to whome be al glorie for euer.  
Amen.

*A forme of offering our selues, espe-  
cially, amongst other times,  
after Receauing.*

Receauue, ô Lord, al and euerie  
part of my libertie: Receauue my  
Memorie, my Vnderstanding, my  
Wil. Whatsoeuer I haue, or  
possesse, internal or external,  
thou, ô Lord, hast giuen it vnto  
me; & euen the same I do restore  
again, and resigne wholly vnto  
thee, to be gouerned & directed  
according to thy holie wil and  
pleasure. Giue me only thy loue

together with thy grace, and I  
shal be rich enough, nor shal I  
euer desire anie thing els. Possesse  
me, ô my Lord God, possesse me.  
Amen.

The soule of Christ sanctifie  
me, the bodie of Christ saue me,  
the water of the side of Christ  
wash me. O good Iesu heare  
me, within thy wounds hide me;  
suffer me not to be separated  
from thee. From the malignant  
emie defend me, and bid me  
come to thee, that with thy Saints  
I may praise thee throughout al  
eternitie. Amen.

*A disposition for spiritual Receauing.*

To receaue our Sauour spiritually,  
is, eyther by earnestly desiring to re-  
ceauē

ceane him in the B. Sacrament with due deuotion, or by vniting vnto him ourselues through ardent charitie, and euen Seraphical loue, or lastly by wishing aboue al things to consecrate our harts by puritie of life, vnto him, to be partaker of the grace which he bestoweth vpon those that receaue him sacramentally. This holie Exercise of spiritual Receauing, by how much more acceptable to God, by so much more neglected, may some times proue more profitable vnto our soules, then many other Sacramental Receauings, in respect of our wants, defects, and indisposition. Besides, wheras we cannot communicate Sacramentally more then once a day, spiritually we may euerie houre, euerie moment. For how often soeuer we shal dispose and prepare onr selues to this spiritual Receauing, we shal find the Sonne of God ready with his owne proper hâds to feed vs spiritually with the bread

of Angels, himself. To this spiritual Receiving we may prepare our selves, amongst diuers wayes, in this three-fold manner.

1. To turne our selves to our Saviour Christ, and briefly considering our finnes and defects, be sorry that we haue offended him, and with a louing affection craue of him that he wil vouchsafe to take possession of our harts, and vnite himself vnto our poore soules by his heauenly grace, and holy Charity; which we may demand in these or the like words, vocally, or mentally only *O my God, my Saviour, my only desire! O would I had neuer offended thy Goodnes! To thee I consecrate my hart. Doe not suffer sweet Iesu, that in time to come I offend thee more; but now take possession of my soule; through thy grace and loue, and feed it, and refresh it, and strengthen it, in such sort as thou dost those who deuotly Receaue thee in the B. Sacrament.*



2. When we goe about to mortify any passion in vs, or exercise any act of vertue, we may doe it to this end; and turne our selues vnto our Sauour, and cal vpon him with a feruent desire to loue him, and serue him, with that perfection he exacterh we should, according to our state and vocation, and alwayes to be vnited vnto him by holy loue. And wishing with al our harts, that we may euer be his, and he ours we may say. *My God and al, my God and al: O giue me thy selfe: Noth.ng but thy selfe!*

3. Lastly, calling to mind the last time we Receaued, we may say with enflamed desire. *O Heauenly Manna! O Bread of Angels, when ( my God ) shalt I receaue thee another time with due preparation, puritie, and deuotion in the E. Sacrament. Ah why comest thou not now with the same vertue spiritually vnto me!*

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OTHER DEVOUT  
prayers to be vsed at conue-  
nient opportunities?

§. 3.

*A Commendation of our owne and  
others necessities to the  
B. Trinity.*

**I** Adore, blesse, & glorifie thee,  
O holie Trinitie, God Omni-  
potent, the Father the Sonne,  
and the Holie-Ghost: Behold, I  
offer my self to thy diuine Maie-  
stie. Take from me, I beseech  
thee, and from al faithful Chri-  
stians, whatsoeuer displeaseth  
thee, and giue vnto vs that which

is grateful in thy sight, and grant that we may become such as we are commanded to be.

I commend vnto thee, O Lord, my soule and body ( *my vines soule and body , my childrens souls and bodies* ) my Father and mother ( *my Brethren and Sisters* ) my Kins-folkes, & Benefactors, Freindes, and Familiars, and al those which haue commended themselves to my prayers, or for whom I am bound to pray. I comend vnto thee the holie Catholick Church, Grant O Lord, that euerie one may know thee: al may worship, honour, and reuerence thee, al may loue thee, likewise be loued of thee. Those which erre, reduce and bring a-

gaine into the way , destroy Heresies , conuert al to the true and sincere faith , which as yet doe not know thee ! Grant vs, ô Lord thy peace, conserue and keep vs in the same, let thy holie wil be done, and not ours. Comfort and help al those which bee in tribulation and sorrow, and such as lead their liues in miserie, temptations, perturbations , and afflictions, as wel spiritual , as corporal. Finally , I do cōmend vnto thy holie protection al creatures, that it may please thee to grant vnto the liuing grace , and to the foules departed , euerlasting rest. Amen.

*An effectual commending of ourselves, and such things as wee most desire, vnto the mercies of Iesus.*

Sweet Iesus, I commend vnto thee my soule and body, the beginning, progresse, and end of this my miserable life: Grant that my departure hence may be acceptable vnto thee, and when the houre of death shal approach for thy names sake, that without any impediment I may come vnto thee. Thy wil bee euermore done, O my sweet Sauour.

I commend vnto thy loue thy Spouse the holy Catholick Church: giue reformation of

life and manners to al estates and degrees : patience and perseuerance to the distressed and persecuted members thereof. Blesse al Ecclesiastical Superiours, especially those to whome is committed the care of our soules : inspire them (good Lord) with thy grace and holy Spirit, to the discharge of their duties , and the comfortable direction of our consciences.

More particularly (sweet Iesu) I commend vnto thy goodnesse this place , this family , al our friends , present and absent, our kinsfolkes , acquaintance, & benefactors , our affaires spiritual and temporal, al our wants and

necessities. Preserve in every one of vs the vertues of Humilitie, Charitie, Patience, and Puritie of conscience: giue vs al grace to ioyne a good life to a right belief, and constantly to perseuer in both, to our liues end.

I recommend vnto thy charity likewise al those who haue particularly commended themselves vnto my poore deuotions, or for whom I haue any obligation to pray. Grant them al necessary graces for their comfort in this life, and their saluation in the next.

Conuert (I beseech thee) and saue al blinded, miserable, and peruerter sinners: cal backe al

Hereticks & Schismaticks: illuminate al vnbelieuers & ignorant Persons: help them who are in any affliction of body, drinesse, or desolation of mind: comfort the heauie harted: Grant courage to them that be assaulted with temptations, and to me, and al other thy seruants happy victory in al our spiritual conflicts.

Moreouer, I humbly beseech thee of thy mercie and fauour, in the behalf of al those, whoeyther now, or at any time heretofore, haue iniured, grieued, or wrōged me; or who haue been any occasion vnto me of violating thy commandments: as also be merciful, good Lord, vnto thē whom myself haue any wise scandalized



in word or deed, or whom I haue  
lewdly sollicited, or induced to  
any sinne. And because for so  
many and haynous offences, we  
can neuer do sufficient pennance,  
or make worthy satisfaction, we  
offer vp thy self vnto thy self, and  
to God thy Father, euen thee, his  
wel beloued Sonne, with al the  
vertues of thy innocent life, al  
the scorns & reproaches, paines,  
stripes, anguishes, and greuous  
torments, which thou most pa-  
tiently diddest suffer and endure  
for vs: By the merits of al which,  
grant vs true contrition and sor-  
row of hart for our sinnes past,  
amendmēt of our wretched liues  
for the time to come, the comfort  
of the Sacraments, as at al times,

so especially at the houre of death, and at our way-gate; that so liuing and dying in grace, we may afterwards attaine to glory, and remayne with thee, who, with the Father and the Holie-Ghost, liuest and raignest, euer one God, world without end.

*A most absolute Forme of Thankes-  
giuing, togeather with an humble  
crauing of al requisite  
versues.*

Be merciful vnto me, O God,  
according to thy great mer-  
cy, and according to the multi-  
tude of thy mercies blot out al my  
offences.

I a wretched and a miserable  
sinner

sinner do hartily desire in al humil-  
lity to adore and worship thee,  
to render vnto thee immortal  
praise and thanks-giuing for al  
thy blessings, especially for that  
vspeakable Charitie, wherein  
thou diddest send downe thy  
only begotten Sonne into this  
vale of teares for the work of our  
redemption. Deare Father, I the  
least of al thy seruāts, doe magni-  
fie and praise thy euer-glorious  
Name for his holy Incarnation &  
Natiuitie, for his pouertie and  
innocent conuersation, for his  
heauenly doctrine and miracles,  
for his Death and Passion, for his  
Resurrection and Ascension.

I yeeld vnto thee al possible  
thanks for that diuine mysterie of

his precious body and bloud in the venerable Sacrament of the Eucharist, wherewith we are cherished and nourished, we are cleansed and sanctified, and our soules made partakers of al heavenly grace, and spiritual benedictions.

I giue thee hartie thanks, that me, a handful of dust & of no value, thou hast vouchsafed first to wash with the Lauer of Baptisme, to remission of that original corruption, contracted in my first Parents, that afterward also in due and conuenient time thou hast brought me to the exercises and acts of a right faith, not ceasing daylie to encrease the same in mee, by the light of Grace, the

doctrine of the Fathers, and the instruction of holie Church.

I humbly thanke thee also, that from my cradle thou hast nourished, cloathed, & cherished me, supplying al things necessary for the relief and maintenance of this my feeble bodie.

I euermore extoll and magnifie thy holie name, that in great mercy thou hast hitherto spared me, albeit from my youth I haue wantonly rioted in manifold excesses, patiently expecting, till by thy grace I might bee awaked from the sleep of sinne, & reclaimed from my vanities & wicked courses. For haddest thou dealt with me according to my demerits, my soule longere this (op-

pressed with innumerable finnes)  
had been plunged in perdition;  
yea, the yawning gulfe of Hell  
had swallowed me quick.

In respect of al which thy  
mercies, graces, and blessings, I  
desire that my hart may be more  
and more enlarged to render vnto  
thee a more ample tribute of  
praise and thanks-giuing, then  
hitherto I haue done.

And now for those things  
wherof I stand in need, and fayre  
would obtaine at thy hāds: First,  
O my Lord God, neuer leaue mee  
vnto my selfe, but let the bit of  
thy chaste feare be euer in my  
jawes, to curbe and to keep me  
within the compasse of thy obe-  
dience, that I may dread nothing

so much in the world, as in the least sort to offend and displease thee: for which cause let thy holy loue so temper al tryals and temptations which happen vnto me, that I may profit, and not loose by them. Thou (my Creatour) knowest how fraile I am of my self, and how my strength is nothing.

Moreouer (Blessed Father) euen for the venerable and profound humilitie of thine only Sonne Christ Iesus, I beseech thee, that thou wouldst keep farre from thy seruant al pride and haughtinesse of mind, al self-loue and vaine-glorie, al obstinacie and disobedience, al craft and hurtful dissimulatiō. Cast downe

and tread vnder my feet the spirit of Gluttonie and Lecherie, the spirit of Slouth and Heauinesse, the spirit of Malice and Enuie, the spirit of Hatred & Disdaine; that I may neuer despise or contemne any of thy creatures, nor preferre my selfe before others, but, euer litle in mine owne eyes, to think the best of others, and to deeme and iudge the worst of my selfe.

Inuest me ( holy Father ) with the wedding garment of thy beloued Sonne, the supernatural vertue of heauenlie Charity, that I may loue thee my Lord God with al my hart, with al my soule, and with al my strength, that neither life nor death, prof-



peritie nor aduersitie, nor anie  
thing els may separate me from  
thy loue. Grant that al inordi-  
nate affection to the transitorie  
things of this world, may daily  
decay and die in me, that thou  
alone maist be tastful, pleasant,  
and sauoury vnto my soule.

O most gracious God, giue  
vnto thy seruant, an humble,  
contrite, and obedient hart; an  
vnderstanding alwaies occupied  
in honest, vertuous, and pious  
cogitations; a wil tractable and  
euer prone to the better; affectiōs  
alwayes calme and moderate; a  
watchful custodie of my senses,  
that by those windowes no sinne  
may enter into my soule; a perfect  
gouernment of my tongue, that

no corrup or vnseemely language  
may proceed from my lippes, that  
I may neuer slander, back-bite,  
or speake il of my neighbour,  
that I may not busie myself in the  
faults and imperfections of o-  
thers, but rather attend to the  
amending of mine owne.

And finally, so long as I am de-  
tained in this prison of my body,  
and exiled from my heauenlie  
countrey, let this be my portion,  
and the comfort of my banish-  
ment, that free from al secular  
cares, and carking sollicitude of  
this present life wholie deuored  
to thy seruice, I may attend onlie  
to thee, I may rejoyce onlie in  
thee, I may cleaue vnto thee, I  
may rest my soul in thee; and sit-

ring in silence, I may giue way  
and entertainment to the heauen-  
lie doctrine, to the good motions,  
and inspirations of thy holie Spi-  
rit. In these sweet exercises let  
me passe the solitarie houres of  
my tedious pilgrimage, with pa-  
tience expecting the shutting vp  
of my daies, and an happie end of  
this my miserable life. And grant  
O thou louer of mankind, my  
Lord and my God, that when  
this my earthlie Tabernacle shal  
bee dissolued, being found free  
from al pollution of sinne, as after  
Baptisme, I may bee reckoned in  
the number of those Blessed sou-  
les, who through the merits and  
passion of thy deare Sonne, are  
held worthy to raigne with thee,

and to enioy the glorious presence of the Blessed Trinitie, Father, Sonne, and holie-Ghost, to whome of al creatures in Heauen and Earth be rendered praise and thanks-giuing, world without end. Amen.

*A prayer to God the Sonne, to beseech  
him of mercie; and in honour of his  
sweet and Blessed Name  
Iesus.*

O Good Iesu, O most benigne  
Iesu, O sweetest Iesu, O Iesu  
the Sonne of the Virgin Marie,  
full of mercie and pittie: O sweet  
Iesus, according to thy great mercie,  
haue mercie vpon me: O  
most clement Iesu, I humbly be-

seech thee , by that precious  
bloud, which thou wouldst sheed  
for sinners , that thou wash away  
al my iniquities , and respect  
me wretched and vnworthie,  
humbly crauing pardon , and  
calling on thy holie Name  
Iesus. O Name of Iesu, sweet  
Name ; O Name of Iesu, Name  
delectable : O Name of Iesu,  
Name comfortable : for, what is  
Iesus, but a Sauour? Therefore,  
Iesu, for thy holy Name, be to me  
a Iesus, and saue me : suffer me  
not to be damned, whom thou  
hast created of nothing ; ô good  
Iesu, let not my iniquitie be my  
destruction, whom thy Almighty  
goodnes hath made. O sweet  
Iesu, acknowledge that which is

thine; and wipe away that which is strange to thee. O most benigne Iesu, haue mercy on me, while time is to take mercy: condemne me not in the time of iudgement. For what vilitie may be in my bloud, while I shal descend into eternal corruption? The dead, O Lord Iesu shal not prayse thee, neither al they that goe downe into hel. O most louing Iesu O Iesu most desired, O meekest Iesu, O Iesu, Iesu, Iesu, let me enter into the number of thine elect. O Iesu, the saluation of those that belecue in thee: O Iesu, the comfort of such as fly to thee: O Iesu the sweet remission of al sinnes: O Iesu the Sonne of the Virgin Marie, powre into me

me grace, wisdom, charitie,  
chastitie, and humilitie, that I  
may perfectly loue thee, laud  
thee, enioy thee, serue thee, and  
glorie in thee, and al which cal  
on thy Name, which is Iesus,  
Amen.

*A prayer to demand heauenly ver-  
tues, and holy life.*

**G**RANT vnto me ô merciful  
God, ardently to desire such  
thinges as are pleasing vnto thee,  
prudently to search them, truly  
to acknowledge, perfectly to ac-  
complish them, vnto the praise  
and glorie of thy name. Order  
my State, and whatsoeuer thou  
requirest that I shal doe, grant

me to know it. And giue me to execute it as be hooueth and is expedient for m<sup>y</sup> soule. Grant me, ô Lord my God, that I faile not betwixt prosperitie and aduersitie: that in the former I be not too much puffed vp, nor in the later too much depressed: that I ioy or sorrow of nothing, but that which leadeth vnto thee, or away from thee: that I couet to please none, or feare to displease any, but thee. Let al transitorie things. ô Lord, become vile vnto me, and let al things that are thine be deare vnto me for thy sake, and thou ô Lord aboue al. Let that ioy be wearisome to me, which is without thee, and let me nor desire anie thing that is



out of thee : Let that labour delight me , ô Lord , which is for thee ; and let al ease be tedious to me which is without thee. Grant me, ô Lord , often aptly to direct my hart , and in my fainting , by sorrowing to bethink me , with purpose of amentment. Make me, ô Lord God , obedient without contradiction , poore without quailing , chaste without corruption , patient without murmuration , humble without faining , merrie without dissolution , sad without dejection , mature without vnpleasātnes , quick without lightnes , feareful without desperation , true without doublenes , working good things without presumption , to correct my

neighbour without highnes of  
mind, and to edifie him in word  
and example without dissimula-  
tion. Giue me, ô Lord God, a  
watchful hart, that no curious  
cogitatio<sup>n</sup> may lead me away from  
thee. Giue me a noble hart, that  
no vnworthie affection draw me  
downward. Giue me an vpright  
hart, which no sinister intention  
may draw downe awry. Giue me  
an inuincible hart which no tri-  
bulati<sup>n</sup> may ouercome. Giue me  
a free hart which no peruerse &  
violent affection make challenge  
vnto. Grant me, ô Lord my God,  
an vnderstanding knowing thee,  
a diligence seeking thee, a wis-  
dome that may find thee out; a  
conuersation pleasing thee, a per-

seuerance faithfully expecting thee, and a confidence finally embracing thee; to be pearced with thy paines through pennance, to vse thy benefits in this way-fare by grace, and at the length by glorie to enioy thy ioyes in thy country; who with &c.

*A prayer to be sayd for them that are fallen from the Church.*

O Almighty and most merciful Father, we most entierly beseech thee, that it wil please thee to visit with thy fatherly affection, al those that are fallen, and departed from the pure Catholick and Christian Church: or doubt in any article thereof:

me to know it. And giue me to execute it as be hooueth and is expedient for m<sup>y</sup> soule. Grant me, ô Lord my God, that I faile not betwixt prosperitie and aduersitie: that in the former I be not too much puffed vp, nor in the later too much depressed: that I ioy or sorrow of nothing, but that which leadeth vnto thee, or away from thee: that I couet to please none, or feare to displease any, but thee. Let al transitorie things. ô Lord, become vile vnto me, and let al things that are thine be deare vnto me for thy sake, and thou ô Lord aboue al. Let that ioy be wearisome to me, which is without thee, and let me nor desire anie thing that is

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an inuincible hart which no tri-  
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a free hart which no peruerse &  
violent affection make challenge  
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O Almighty and most merciful Father, we most entierly beseech thee, that it wil please thee to visit with thy fatherly affection, al those that are fallen, and departed from the pure Catholick and Christian Church: or doubt in any article thereof:

and are seduced or deceaved  
through anie false perswasion,  
to lighten their hartes, ô Lord,  
with the beames of thy diuine  
light: stay them and bring them  
backe to acknowledge their er-  
rour, that being in such sort  
conuerted, they may with the  
whole vniuersal Church, con-  
fesse with mouth, and shew in  
workes, one true, Catholick, and  
Christian faith, and remaining in  
it, they may worke their owne  
saluation: so that they and we  
being of one mind and wil in  
one folde may heare and follow  
thee our shepheard, through  
Iesus Christ our Lord. Amen.



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M A T T E R O F

Meditation for euerie day in  
the week. §. 6.

S V N D A Y.

*Of Gods benefices vnto Mankind.*

1. **C**onsider the benefit of thy creation, that when thou wast nothing, the Almighty created thee, not a stock, or a bruit beast, but a reasonable creature, endued with vnderstanding, wil, memorie, & capable of al vertue.
2. Consider the end for which thou wast created; namely the seruice of God, and that after a

short time spent therein, thou mightest be partaker of those celestial ioyes, which he hath prepared for thee, in the Kingdome of his Father.

3. Consider that al other Creatures, and whatsoeuer thy God hath bestowed vpon thee, is for the attainment of thy foresaid end, and so accordingly to be imployed of thee.

4. Consider the benefit of thy Redemption, of thy Vocation vnto the Catholick Fayth; such also as concerne thine owne estate in particular. For which, & al other, as wel knowne as vnkowne, labour to be thankful.

*M V N D A Y.*

*Of sinne, and the grievousnes therof.*

1. **C**onsider how odious the same is to God, which may appeare by the greatnes of the punishment. First in the Angels. Secōdly in our first Parents, who for eating the forbidden apple were deprived of that happy estate wherein they were created in Paradise; nay not only they, but we, and al their posteritie do beare the burden therof; for so much as al the miseries of this life and the next, do spring from out that bitter root.

2. Consider the Malice of sinne,

which in a sort is infinite, being against the infinite goodnesse of God; and therefore Christ Iesus, God and man was only found worthy and able to accomplish the worke of our Redemption, whose actions being of infinite merit were answerable to infinite Iustice. 3. Consider the lamentable effects therof. 1. Of Gods grace, wherof we are deprived. 2. Of the evils which we do incurre, as the wrath of God, torment of Conscience, the servitude of Sathan, and the guilt of eternal damnation: why then should not the verie name of Sinne be as horrible vnto vs, as if Hel itself did open to swallow vs vp quick.

*T V E S D A Y.*

*Of the Miseries of this life.*

1. Consider the frayltie of mans nature , subiect to so many dangers , as no glasse is half so brittle , and therfore in the holie Scripture , is compared to bubbles in the water , to flowers , to grasse &c. As for the soule so manie snares and ginns are laid by the world , flesh , and the Diuel , to ruine it , as *S. Antonie* seeing then in a vision , cryed out : O Lord who shal be able to auoid al these nets.
2. Consider in respect of temporal thinges what a miserie it

is, that scarce anie one is contented with his owne estate, seeme he to others neuer so prosperous: for that in this life we be like vnto sick men, who tumble androsse in their beds, first to one side, then to another; not considering the cause of their discontent to be their inward infirmitie.

3. Consider, that for so much as this life is so vncertaine, and so fraught with myseries, there is no greater madnes in the world then to set our hart and affectiōs thereupon, with such diligence to cast for the things therof, and so litle, or not at al to labour for those which concerne our saluation.

WEDNESDAY.

## WEDNESDAY.

*Of the Hower of death.*

**I**Magine thy self, to lie vpon thy death bed, hauing a hal-  
lowed candle in thy hand, a Cru-  
cifix vpon thy breast, thy ghostly  
Father calling vpon thee, that if  
thou canst not speake, yet at least  
to hold vp thy hand, in token of  
thy hope and assurance in the mer-  
cies of Christ: thus then dispo-  
sed proceed to the points of me-  
ditation following.

1. Of the certaintie of death, ac-  
cording to that of the Apostle,  
*Heb. 9. For it is appointed for men  
once to dye:* But as for the houre

A a

When, the place *Where*, or the manner *How*, these of al other are most vncertaine, saue that we see death commonly to come, when it is least looked for.

2. Consider what a trouble it wil be at that time, not onely to looke back to the things of the world which in a moment thou must forsake, but especially whē thou shalt looke before thee to what is to come: finding thy self very vncertaine of thy Sa'uation both by reason of the multitude of thy sinnes (many wherof being vtterly forgot shal then come fresh vnto thy mind. and such as before seemed smal shal then be thought heauy) as also in regard of the suddaines and strictnesse of



thy account, the severitie of the  
Iudge the terrour of Hel &c.

3. Beg at Gods hands, that  
these pointes may be so imprinted  
in thy mind, as thou mayst  
alwayes have a care so to live, as  
thou wouldst be found in the  
houre of death.

*THVRS DAY.*

*Of the Iudgement.*

Consider that instantly after  
death thy soule is to be presented  
before the barre of  
Gods Iugement, according to  
that of the Apostle, Heb. 9: *After  
death cometh Iudgement.* And againe:  
*For al of vs must appeare be-*

fore the tribunal of Christ: that euerie one may giue an accompt of his deeds, good or euil. Which priuate Iudgement is no lesse to be feared thē the general doome at the end of the world; because, as S. Augustine saith: Such as God findes man in his last day, such doth he Iudge him in the worlds last day.

2. Consider the Person of the Iudge, euen Christ, both Iudge & Witnesse, who neither can be corrupted nor deceaued, and therefore wil award a most iust and irreuocable sentence in thy cause, to wit, either, *Come you Blessed,* or *Go you curied.*

3. Consider the strictnesse of thy account, that then is to be required at thy hands, to wit,

not only of thy deeds, but of  
euerie idle word, and of the most  
secret thoughts of thy hart, and  
how the diuels will be ready at  
hand, together with thy owne  
conscience, not only to accuse  
thee, but to amplifie, and in-  
crease al thy offences, and to ex-  
tenuate thy good deeds.

Desire of God that this Iudge-  
ment may be alwayes before thy  
eyes, to the end thou maist the  
rather forbear to sinne.

*F R I D A Y.**Of Hel.*

1. Consider that in that horri-  
ble pit, and in the midst of those

in infernal flames there is no member or sense of body, which hath not his peculier torment, according to the greatnesse and multitude of the sinnes committed.

2. Consider that extreeme and irreparable damage, in being deprived for euer of the cōfortable presence and sight of the Blessed Trinitie: which punishment and miserie for the greatnes therof is properly tearmed damnation.

3. Consider amongst what mates and companions these torments are to be endured, namely the Diuel and his Angels, together with such damned Spirits of men and woman, as from the beginning of the world, through their owne fault, haue ended

their dayes in mortal sinne.

4. Consider the durablenesse of these punishments, which is not for a day, a month, or a yeare, but for eternitie. Oh Eternitie, Eternitie! those whom thy consideration doth not moue to forsake a wicked life, either haue not fayth, or wel may seeme to want vnderstanding.

*S A T V R D A Y.*

*Of the ioyes of Heauen.*

1. Which consist in the most Blessed vision of the Glorious Trinitie, Father, Sonne, & Holie Ghost. In the fellowship and societie of Angels, Archangels,

Cherubins, Seraphins, Apostles, Patriarchs, Prophets, Martyrs, Virgins, Confessours, and generally of al the faithfull departed this life, and now crowned in Heaven.

2. In this celestial estate is not only the absence of al euil, but the abundance of al good things, according to that of the Apostle: *The eye of man hath not seene, nor the eare hath heard, neither hath it entered into the hart of man, to conceaue what God hath layd vp for them that loue him.*

3. Consider the securitie and eternitie of that most happy and blessed condition.

4. Thinke with thy selfe by what steps and degrees the Saints

and holie seruants of God, who  
now raigne with Christ, haue  
obtained the same; and labour to  
imitate their examples.

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**F O V R E O T H E R**

Meditations to be vsed ac-  
cording to each on's  
deuotion. §. 7.

*Of the holy Eucharist, or Blessed  
Sacrament.*

Consider, that so often as thou  
dost communicate, thou art  
made the Tabernacle of the  
Blessed Trinitie, cōpassed about  
with millions of Angels conti-  
nually singing, Holy, Holy, Ho-  
ly. Thinke then with what An-  
gelical puritie thy soule ought to

be prepared fit for the entertainment of him, who hath said: *He that eaterh my flesh, and drinkeih my blood, dwelleih in me, and I in him.*

*Of the Passion.*

1. Consider the great loue of God the Father in giuing his onelie begotten Sonne for our redemption.
2. The exceeding Charitie, Humilitie, and Obedience of the Sonne of God in the worke thereof.
3. The manyfold afflictions of his whole life, but especiallie before, and in his Passion, as anxietie of soule, indignities and contumelies of the Iewes, thornes, spittings, whipping, nailes, Crosse.



4. The end, to redeeme vs who were his enemies, from the wrath of God, Sinne, Sathan, and Hell, and to make vs his brethren and follow heires of eternal blisse.

*A manner of prayer by meanes  
of the B. Virgin.*

1. Consider the delight, contentment, and ioy The B. Trinitie taketh, and from al eternitie hath taken in the B. Virgin, her rare perfections, & vnspeakable vertues. And finding Almighty God (as I may say) awidst these delights, by vertue of them securely demand grace, and force to ouercome thy enemies, the passions & imperfections that hinder

thee in the way of vertue.

2. Proceeding afterwards to the considerations of her so great & singular vertues & actions, sometimes present vnto the sight of the B. Trinitie some of them particularly, sometimes al of them togeather. And for these in like manner craue that which thou desirest.

3. Particularly to the sight of our Sauour Christ thou mayst offer that virginal womb which did beare him nine months; the reuerence with the which the tender Virgin after his birth adored him, and did acknowledge him true God & man, her Sonne, and Creatour; the pitiful eyes wherewith she beheld him so poore, the

imitate her vertues. 3. deuoutly  
to celebrate her feasts. 4. to haue  
confident recourse vnto her in  
al necessities. Offer these good  
purposes vnto her in vnion of  
her Sonnes passion, & her owne  
merits, and demand the fauour  
thou desirest.

*An other manner of prayer by  
meanes of the Angels  
and Saints.*

1. Turne yourselfe to Almighty  
God, and present vnto him the  
loue and praises wherwith he is  
exalted by al the celestial Court,  
and the labours & trauels which  
the Saints haue sustained for him  
in earth : and demand that by

them he wil grant you assistance in your needes, and that which you desire in particular to obtaine.

2. Haue recourse to the Saints and Angels themselves, as to them, who doe not only desire your perfection, but also that you may be placed in a high rounge among them. Demand their succour in your combat against vice, and sometimes also their defence at the houre of your death.

3. Consider the many and singular graces they haue receaued from Almighty God; and stirre vp in your hart a liuely feeling of loue, and ioy, that they possesse so great gifts, as if the same were

your owne. Which will be a forcible meanes to obtaine your request.

4. Stirre vp in your soule an ardent desire to be more deuout to the Saints, then heretofore you haue beene. And in particular purpose to be diligent in these foure things. 1. in reading Saints liues. 2. in imitating their vertues. 3. in celebrating deuoutly their Feasts. 4. in hauing confident recourse vnto them in al your necessities.

5. What is sayd of the Saints in general, you may applie to your particular Patrones. Amongst whom be sure dayly to haue recourse to the B. Virgin, S. Ioseph, and S. Anne, ( who

obtaine for men great graces  
of Almighty God) as also S. Mi-  
chael, your Good Angel and  
other Patrones to whom you  
haue peculiar deuotion.

*Deus tibi se. Tu te Deo.*

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THE  
LITANIES  
OF OVR B. LADY  
OF LORETO.

**L**ord haue mercy vpon vs.  
Christ haue mercy vpon vs.  
Lord haue mercy vpon vs.

O Christ heare vs.

O Christ graciously heare vs.

God the Father of Heauen, haue  
mercy vpon vs.

God the Sonne, Redeemer of  
the world, haue mercy vpon vs.

God the Holy Ghost, haue  
mercy vpon vs.

Holy Trinity one God, haue  
mercy vpon vs.

Holy Mary, Pray for vs.

Holy Mother of God, pray.

Holy Virgin of virgins, pray.

Mother of Christ, pray.

Mother of diuine grace, pray.

Most pure Mother, pray.

Most chaste Mother, pray.

Vndefiled Mother, pray.

Vntouched Mother, pray.

Louely Mother, pray.

|                           |       |
|---------------------------|-------|
| Admirable Mother,         | pray. |
| Mother of the Creatour,   | pray. |
| Mother of our Sauour,     | pray. |
| Most prudent virgin,      | pray. |
| Venerable Virgin,         | pray. |
| Virgin worthy of praise,  | pray. |
| Potent Virgin,            | pray. |
| Clement Virgin,           | pray. |
| Faithful Virgin,          | pray. |
| Mirroure of Iustice,      | pray. |
| Seate of wisdom,          | pray. |
| Cause of our ioy,         | pray. |
| Spiritual Vessel,         | pray. |
| Honourable Vessel,        | pray. |
| Noble Vessel of deuotion, | pray. |
| Mystical Rose,            | pray. |
| Tower of Dauid,           | pray. |
| Tower of Iuory,           | pray. |
| Golden house,             | pray. |
| Arke of Couenant,         | pray. |



Gate of Heauen, pray.  
 Morning Starre, pray.  
 Health of the sick, pray.  
 Refuge of sinners, pray.  
 Comfortresse of the afflicted,  
 pray for vs.

The help of Christians, pray.  
 Queene of Angels, pray.  
 Queene of Patriarkes, pray.  
 Queene of Prophets, pray.  
 Queene of the Apostles, pray.  
 Queene of Martyrs, pray.  
 Queene of Confessours, pray.  
 Queene of Virgins, pray.  
 Queene of al Saints, pray.

Lamb of God , who takest  
 away the finnes of the world.

Spare vs , O Lord.

Lamb of God, who takest away  
 the finnes of the world , Heare

|                           |       |
|---------------------------|-------|
| Admirable Mother,         | pray. |
| Mother of the Creatour,   | pray. |
| Mother of our Saviour,    | pray. |
| Most prudent virgin,      | pray. |
| Venerable Virgin,         | pray. |
| Virgin worthy of praise,  | pray. |
| Potent Virgin,            | pray. |
| Clement Virgin,           | pray. |
| Faithful Virgin,          | pray. |
| Mirreour of Iustice,      | pray. |
| Seate of wisdom,          | pray. |
| Cause of our ioy,         | pray. |
| Spiritual Vessel,         | pray. |
| Honourable Vessel,        | pray. |
| Noble Vessel of deuotion, | pray. |
| Mystical Rose,            | pray. |
| Tower of Dauid,           | pray. |
| Tower of Iuory,           | pray. |
| Golden house,             | pray. |
| Arke of Couenant,         | pray. |

Gate of Heauen, pray.

Morning Starre, pray.

Health of the sick, pray.

Refuge of sinners, pray.

Comfortresse of the afflicted,

pray for vs.

The help of Christians, pray.

Queene of Angels, pray.

Queene of Patriarkes, pray.

Queene of Prophets, pray.

Queene of the Apostles, pray.

Queene of Martyrs, pray.

Queene of Confessours, pray.

Queene of Virgins, pray.

Queene of all Saints, pray.

Lamb of God, who takest  
away the sinnes of the world.

Spare vs, O Lord.

Lamb of God, who takest away  
the sinnes of the world, Heare

vs. O Lord.

Lamb of God , who takest  
away the sinnes of the world,  
Haue mercy vpon vs.

O Christ heare vs.

O Christ graciously heare vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father, &c.

*Vers.* And lead vs not into tenta-  
tion.

*Resp.* But deliuer vs from euil.

*Vers.* O Lord heare my prayer.

*Resp.* And let my cry come vnto  
thee. *Let vs pray.*

**W**E beseech thee , O Lord,  
poure forth thy grace into  
our harts : that we , who haue  
known the Incarnation of Christ

the armes which embraced him,  
the kisses she gaue him, the milk  
wherewith she nourished him, the  
great trauels and sorrowes that in  
his life, and his death she sustai-  
ned for him. By vertue of which  
things thou maist vse a sweet  
violence, to our Sauour, her  
beloued Sonne, that he may  
heare thee.

4. Turne thy selfe to the B.  
Virgin, and put her in mind how  
that by the eternal wisdom, and  
goodnes of God, she was chosen  
for mother of grace and mercie,  
and our Aduocate; wherfore we  
haue not (next to her B. Sonne)  
more potent recourse then vnto  
her. And moreouer put her in  
mind of that truth which of her is

both known and written, that neuer anie hath faithfully called vpon her, to whome she hath not mercifully answered.

3. Lay before the B. Virgin the Passion of her Sonne, & beseech her that to his greater glorie it may take that effect in thee, for which it was sustained.

6. Lastly stirre vp in thy soule an ardent desire to serue the B. Virgin more deuoutly then heretofore thou hast, and to make amends for thy former negligence by redoubled deuotion. In particular purpose these 4. things.  
1. Highly to esteeme of her for her grace and perfection, which is greater then that of al Angels, Saints, and created things. 2. to

of our B. L.

301

thy Sonne, the Angel declaring  
it, may be brought by his Passion  
and Crosse, vnto the glory of  
Resurrection.

Defend we beseech thee, O  
Lord, by the intercession of the  
euer Virgin Mary, this thy family  
from al aduersity: and prostrate  
before thee withal our hart, pro-  
tect vs benignly from the snare of  
our enemies. Through our Lord  
Iesus Christ thy Sonne, which  
liueth and raigneth with thee in  
the vnitie of the Holie-Ghost  
one God for euer, and euer.  
Amen.

*Deus tibi se. Tu te Deo.*

F I N I S.

*AN INDEX OF  
the chiefe Contents.*

**T**He Summe of the Christian  
Cath. Faith.

The litle Cath. Catechisme of F. Ca-  
nisius. pag. 1.

A briebe manner to examin the Con-  
science for a general Confession.

pag. 80. Actes of vertue. p. 124.

A morning exercise. p. 157.

Iaculatory Prayers. p. 177.

An Evening Exercise. p. 186.

Prayers for Confes. Reccaning, Masse.  
p. 195.

Other selected prayers. p. 244.

Matter for Meditation euery day.  
pag. 273.

Other deuout Meditations. p. 287.

Our B. Ladies Litanies. p. 296.

*Deus tibi se. Tu te Deo.*



2

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